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WILLIAM W. ABER.

The Mystical Quadruple ~~Intelligency~~

HOW? WHAT?? WHENCE??? WHITHER????

Concerning the Existence of Man, and all Things, and all Being, and all Life, so far answered by the Contents of this Book as to suggest for an appropriate Title, to-wit

RENDING THE VAIL.

This Volume is a compilation by J. H. NIXON of Psychic Literature, mostly given by Spirits through and by means of

Full-Form Visible Materializations,

At Seances of a certain Psychic Research Society,
known as the

ABER INTELLECTUAL CIRCLE,

The Medium being

WILLIAM W. ABER.

It is believed that

RENDING THE VAIL

Is the only Book in the World, as a Scientific Treatise of Phenomenal Spiritualism, claiming its principal matter to be uttered by EXCARNATE HUMAN SPIRITS while in condition of VISIBLE REINCARNATE FORM.

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J H NIXON, SPRING HILL, KAS

BIOGRAPHICAL SUMMARY.

I was born November 15, 1861, at Yates Center, Orleans County, New York. My father died when I was two and a half years of age, leaving mother with several children. When father was about to die, he said: "I am willing now to go. My boy William will carry out my ideas of mediumship."

At the age of seven, mother took me and the other children to Alpena, Michigan. Five years later, the family removed to Griffin, Cherokee County, Texas. I then went to Salem, Texas, there running a steam engine four months; then went back to Griffin for a few weeks.

Thence I went to Palestine, Texas, with a brother, who is now at Rochester, New York. At Palestine, I worked on a fruit farm for a Mrs. Hitchcock. While working there, mother came out to see me. While there, she and a few others formed a circle and were holding a seance. Observing them, I asked to know what they were doing, and received for answer: "We will inform you later." I replied: "I know—you are holding a spiritual seance."

I then, shortly, went home; and, with mother, brother, and brother's wife, moved to St. Louis. I worked as an apprentice at cigar-making. Then I took a job as a journeyman for a few months and went on a strike. And then I went back to Texas, and at Troupe I ran a saw-mill engine. I was a sickly boy, but remained at this mill business four or five months.

Thence I went back to St. Louis, at cigar-making. I was at St. Louis, this time, but a little while when something said to me: "You must leave. Mother sent me after you to go back to Texas. She has been caught in a wreck." When I arrived where mother was, I told her about the voice that spoke to me. I told her that there had always been someone with me. She knew what it was, and told me it was either father or brother.

Next I went to Topeka, Kansas, to my sister, then living there. I looked for a position, but, finding none, I went into the cigar business; but soon saw that it would fail, so I went home one evening despondent.

It had been discovered that my niece was a medium for table-tipping. I told them I must have some evidence. They had been sitting and were talking about it. I said: "I need help now. If they can rap on that table, I will know more about it." So I questioned: "Is it father?" No response. "Is it brother?" "Yes."

The seance continued until I was prevailed on to visit Mrs. Holladay. In her seance I felt a strange sensation. I saw a mist, then a form that was my brother. I had him by the hand. He went as he came. I looked on it as real. Mrs. Holladay said I was a medium.

I then arranged for seances of my own. It was one year before I was sufficiently developed for the public, but I was being put under all kinds of test conditions with success all the time. Spirits urged that I follow it, and it would not be a great while until they would be able to produce great results. So, in 1882, I went before the public, at Topeka. I would be entranced when resisting it, so that I would fall to the ground in an unconscious condition. Whatever I might determine upon, or design to do, I was carried right on in the line of mediumship.

As to my developments at Spring Hill, Kansas, that matter is set out elsewhere in this book.

From 1892 to October, 1897, I was engaged at various places as a phenomenal medium, but mostly in various parts of Texas, attending camp-meetings in Texas, Missouri, Kansas, and Iowa.

While traversing Texas I met Miss Sallie Whiting, and on May 30, 1894, she and I were married, at Dallas, Texas, as the records there will show; since which time she has ever accompanied me in my tours of mediumship.

William W. Aber.

STATEMENT BY THE SECRETARY.

It will be observed that this biography shows no educational advantages whatever, and we know that Mr. Aber had little habit of studying or reading any kind of literature, except that he did study photography and telegraphy to some extent in 1891 and 1892. The principal source of knowledge to this medium has been reports of his own seances rehearsed in his hearing; and, to some extent, clairaudience has assisted him; but during his phenomenal seances he is, most of the time, in unconscious trance.

RENDING THE VAIL.

IN TWO PARTS.

PART FIRST:

Minutes, descriptions, and explanations of occurrences at seances of the Psychic Society known as the Aber Intellectual Circle, and copies of some of the writings, vocalizations, portraits of materializations, diagrams, and etchings produced by full-form visible materializations.

PART SECOND:

A compilation of psychic writings, vocalizations, and spirit orations referred to in Part First.

RENDING THE VAIL, it is believed, is so arranged as to need no introduction and explanation other than the reader can readily obtain by direction of its marginal references and its rather copious index to matter set out in the book.

This much, however, of explanation may be of service to some readers: No effort has been made in editing to compile *seriatim*, other than the order in which the matter was given and recorded originally, farther than to separate the principal writings and orations, and placing each author's productions in a body of appropriate credit. This necessitates the book in two parts.

The reader will find in this book a sharp criticism of the popular assumption of creative energy, not stopping, however, at negation, but setting forth the great affirmative psycho-scientific atomic antithetical assumption, to-wit: That

"The atom centers in itself properties of all forms and conditions of actual existence; is the central point from which all

creative energy proceeds; the basis of all that manifests form; HOLDS WITHIN ITSELF THE KEY to unlock the portals of individuality, and contains all laws of force; is, therefore, eternally self-existent." See paragraphs 1240-1242, 2695.

That life and spirit are not the *result* of material form and organization, but the *cause* of it all; and

That all material form is but clothing of the indwelling spirit, according to the needs of its evolutionary attainments; that life is not the result of evolution, but that evolution is the unfolding by aggregation of power, force, law, life, and intelligence eternally innate to the atom.

And, finally, that this book shows future life of mankind in continued conscious individuality to be a demonstrable reality, tracing the same from its innate atomic existence along evolutionary lines through carnate form to highest excarnate angelhood

HOW TO USE INDEX AND REFERENCE NUMBERS.

NOTE THAT paragraphs are marked and located by figures, numbers, and letters placed in the left margin and generally at the beginning of the paragraph or section; and figures, numbers, and letters in the right margin refer the reader to corresponding figures, numbers, and letters to be found in their order in the left margin, locating the paragraph containing the matter of reference.

EXAMPLE.

Thus: In reference to the seance-room, arena, position of sitters, medium, the number 1170 at the right margin means: See the paragraph numbered 1170 found in its *seriatim* order in the left margin, and on looking there is found a diagram of the seance-room illustrating much peculiar to what are called spiritual seances.

Concerning any word, phrase, phenomenon, or matter peculiar to psychic science of which the reader may desire a better understanding, a liberal use of the general index found at the close of this volume, it is believed, will generally make the matter plain. Thus: Should the query be concerning the "Book of Psychic Ether," in the index will be found this line, to-wit: "Book of Psychic Ether, 2541-2552," which means, examine all the paragraphs from 2541 to 2552, inclusive. Turning to those paragraphs and reading the whole matter there set forth will secure a clear definition.

PREFATORY STATEMENT.

1. J. H. Pratt, his wife, Josephine Pratt, and Mrs. Phoebe Smith, all then of Spring Hill, Kansas, having heard of one W. W. Aber, of Topeka, Kansas, as being a medium for the phenomena of so-called spirit materializations, succeeded in securing the services of this said medium for that capacity, commencing the seances in September, 1888, at the residence of the said J. H. Pratt, where the said Mr. Aber thenceforth made his home, holding seances there almost daily, to June, 1890.

2. The phenomena presented at these seances were, the greater portion of them, what are called "bust shadowy forms" shown at the cabinet window.

3. To these seances the public were invited, and many attended; but, for want of more information as to the nature of the phenomena, but few pursued their investigations to a definite conclusion.

4. A few persons, however, saw, from close and careful attention, that the medium did not, in any fraudulent manner, have anything to do with the production of the phenomena, neither as principal nor by mortal confederate.

5. Some of the "bust shadowy forms" shown at the cabinet window were enabled to write, and also to talk in a whisper, and could both talk and write in "tongues" much beyond the knowledge of the medium and of any person in the circle.

6. About December, 1889, these bust forms began to talk and write of having a design to furnish, through full-form visible materializations, matter for a book, and urged that a circle be organized for the purpose of giving the spirit world an opportunity of conditions to that end.

THE BEGINNING.

Seance No. 1.

May 28. 1890.

7. At evening-time, and at the residence of J. H. Pratt, Mr. Pratt and wife, Mrs. Phoebe Smith, and J. H. Nixon began a series of meetings with this medium, under promise of the spirits (for we had come to so regard them) that, if we would prove faithful to them, we would be amply rewarded in rare phenomena.

8. The medium being entranced and taken into the cabinet, bust forms appeared at the window, as usual, to eight in number, all very brilliant and recognized.

9. Then the cabinet door opened and ten full-form materializations in quick succession appeared to our sight in the room. Some of them were very plainly seen by us all. They all spoke to us: some aloud, in good oral speech, and some in a whisper; some also spoke through the trumpet while standing in our sight, the form of the spirit holding the trumpet in its hands, as any person would for such purpose; and we also know this form of speech as "the voice of the trumpet."

10. Some of the forms walked out of the cabinet, at the cabinet door, advancing into the room five or six feet; others, to about three feet from the cabinet door. Each talked a moment, then stepped back into the cabinet; and as one would be passing into the cabinet another would be passing out, so that we could see two meet and pass each other in the cabinet doorway.

11. As remarkable to us as anything we had ever seen of psychic phenomena was that, at a point on the carpet about three feet from the cabinet doorway, between us and the cabinet front, in the clear vision of us all, there appeared something like a small white mist, which gradually increased in size, density, and brilliancy; then gradually arose, elongating from the floor until some five feet high, and there assumed human shape, until finally there unfolded the form of a man fully and genteelly clothed, of rather small stature (as near as we could judge, five feet five or six inches tall), with dark hair and whiskers, and a countenance sparkling with intelligence.

12. This form took especial care in turning its head about and pointing to the region of the front brain where phrenologists locate causality, which we could clearly discern to be of great prominence in outline.

13. This form found a voice, saying: "Please get me a slate." None of us knew just where to find one. The form beckoned one of the circle to look in the northwest corner of the room, and there a slate was found, and then placed on the table by which the form was standing.

14. This form then stooped and took the pencil in its right hand and wrote upon the slate. We could all plainly see the motions of the form and hear the pencil writing. Then the form took the slate up, turned it over, and stood erect, holding the slate in its left hand, and wrote with the pencil in its right hand; then laid the pencil on the slate and the slate on the table.

15. Again standing erect, looking upward, the form began to go down, as though passing through the floor; and so descended until the chin whiskers touched the carpeting, when the entire head form vanished out of our sight. (37.)

16. We now examined the slate, and found on one side of it the words, "William Denton"; on the other side of the slate the words, "We will do all we can"; and the signature, "Denton."

17. Such was the beginning of writing, here, by what we now recognize to be "full-form visible materializations"; that is, writing done by persons who, after having undergone the death change, appear to us in this series of seances, and "stand again" and write in our presence and in our sight, as plainly and clearly discernible to us and by us as would or could be possible for what is generally called mortal man to be discernible at writing in like attitude and light.

18. The light is such as to make all persons, of common vision, in the mortal, in the room at the time, clearly discernible to each other.

Seance No. 2.

June 5, 1890.

19. Circle of the same persons as before.

20. Medium seated in a chair, outside the cabinet, near to the cabinet doorway.

21. Automatic music organ wound and put to going.

22. Light down to dim twilight.

23. Medium entranced and taken into the cabinet and the cabinet door closed.

24. Stand table, with vase of flowers, paper and pencil upon it, placed in front of and about two and a half feet from the cabinet doorway.

25. Samuel Schmidt, the cabinet colloquial control, speaking inside the cabinet, saying: "Turn on more light."

26. The light, therefore, is turned up to the consistency of full twilight, so that there is sufficient light for persons having good eyesight to see to read common print.

27. Something like a dense vapor appears in the cabinet doorway, seems to condense and unfold into a form of human shape, steps to the stand table, and, in a loud, distinct whisper, announces his name to Mr. Pratt as that of an old-time friend. Finally Mr. Pratt recognized this form, and it returned into the cabinet.

28. Then a form came out, stood a moment, and vanished.

29. Then appeared one who gave his name and was fully recognized by Mr. Pratt as his brother, who long ago passed to spirit life.

30. Then came a form of the appearance of a tall woman, in very handsome attire, who gracefully walked out to the stand; which form engaged in quite a lengthy conversation with Mr. Pratt touching matters to make her identity clear. Then another and yet another of Mr. Pratt's early acquaintances made their identity clear to him by such colloquy.

31. Then there came out a form speaking in a whisper to Mr. Nixon, saying: "Good-evening, brother." This was clearly

recognized by Mr. Nixon as his sister Ann, who several years ago passed to spirit life. Mr. Nixon placed a small bouquet of flowers upon the stand table and said: "Sister Ann, please take that to mother." The spirit said, "I will, brother," and returned into the cabinet, taking the flowers. (B. V., 678.)

32. In a few moments an elderly-looking lady form, in appearance, clad after the manner of the women of the "Society of Friends," came out to the stand table, as bright-looking as if in the mortal form in good daylight, holding that little bouquet in her hand; and, addressing Mr. Nixon as "My dear son," threw the flowers into his lap; giving, in manners, gesticulations, and words, evidences of intense delight, and of identity, and was fully recognized, at last, as at least a complete *fac-simile* of Nixon's mother, though she long ago made the transition.

33. Next to emerge from the cabinet was a form claiming to be Priscilla Nixon, another sister to Mr. Nixon, and was by him identified as "sister Priscilla," who had passed to the morn- land forty or more years ago.

34. These forms were, by all of us, all seen and heard to talk.

35. Then that form that represents itself to be William Denton, the geologist, psychologist, and psychometrist, stepped from within the cabinet to the stand table, took the slate and paper and pencil, and, in view and presence of us all, held the slate in its left hand (the paper being on the slate), and, with the pencil in its right hand, wrote upon that paper, then laid the pencil on the paper that was on the slate, and placed all together on the stand, and then retired into the cabinet. We found the names Fletcher Pratt, William Denton, and two others upon that paper; each name seemed in a different handwriting from the others.

36. After Denton, a form like that of a woman gaily dressed, with hair tastefully arranged, stood to view and said to Mr. Pratt: "This is mother."

Recognizing the identity, Mr. Pratt said: "Oh, yes—mother! That is—that must be mother. You used to wear that kind of dress, and have your hair so arranged." At all of this the



MRS. PRATT.

(938.)

spirit seemed in ecstatic delight, whispering: "Oh, my son, my dear son Howard! How glad I am to be able to meet you again! This is glorious!"

37. Then this form slowly descended, as if passing down through the floor, feet first, until the chin reached the carpet; then, uttering the words "Good-bye," the head suddenly vanished out of our sight. (15.)

38. Then there came forth a little girl spirit form that Mr. Pratt recognized as that of a foster-child.

39. Next, the form of a woman, having in her arms a little child, was recognized by Mrs. Smith.

40. As if wonders would never cease, there came forth the figure of a man, about four feet tall, deformed in one of the lower limbs, walking with a cane, making just such noise as a person in the same attitude would make walking over a floor. This form walked out from within the cabinet to the stand table, in the center of the room, and struck the chandelier three smart blows with his cane. We were not certain whether this cane was a common one or materialized. These three blows of the cane we interpret to signify "Yes" to the question of the final success of our investigations here.

41. As this spirit returned into the cabinet there came out another spirit, which said to Nixon. "I am thy father." All the others of the circle remarked "He certainly looks like Nixon." Nixon then said: "Father, please be seated." The spirit said, "I will try," and then did sit down on a chair that was at the south end of the stand table, and sat there for two or three minutes, leisurely looking about the room, and, arising, returned into the cabinet. (732.)

42. Immediately one came forth saying, "My name is Fletcher Pratt," and was recognized by Mr. Pratt as a brother. This spirit also sat down upon the chair a moment, then arose, and returned into the cabinet.

43. These two forms last mentioned were seen to be several inches taller than the medium, and very dissimilar to him in expression and general appearance.

44. Finally, a spirit, tall and venerable in appearance, standing at the little table in front of the cabinet door, addressed us in loud oral speech, in a deep bass voice, giving us words of comfort as to the glorious reality of spirit life and his name as Father King. Many other matters transpired at this seance which we need not mention here.

45. The reader may bear in mind that, when we speak of a spirit form as appearing to us, unless we otherwise state, the spirit form returned into the cabinet before another appeared before us.

Seance No. 3.

July 17, 1890.

46. The circle at this seance was composed of J. H. Pratt and wife, C. V. N. House and wife, Mrs. Dayton, Mrs. Phoebe Smith, and J. H. Nixon.

47. Soon after Mr. Aber entered the cabinet, a spirit form appeared, which was recognized. Then eight forms, one after another; when soon the cabinet colloquial ordered preparations made for writing.

48. Such preparations consisted of a stand table, on which was the music-box, and on the music-box a blank tablet, and the stand table placed near to the cabinet door and between the doorway and the circle; the circle being arranged in a semi-circle or crescent against the east and north walls of the room, while the cabinet was in the southwest corner of the room. (See diagram at 1170.)

49. Then a spirit, announcing the name of Prof. Faraday, walked out of the cabinet to the stand table, took hold of the table, and, in plain view of the whole circle, wrote in the tablet his message No. 1. (See par. 2594.)

50. Spirit Dr. Reed, the medium's chemical control, also wrote an essay, being his No. 1, and placed at paragraphs 1231-1235, inclusive.

51. Mr. Nixon took the pains to count his pulse during the writing, and since has counted the writing and timed his pulse-beats, and found thereby that Reed wrote about two lines per second, averaging six and a half words to the line, twenty lines to the page, or nearly the astounding rate of six hundred common English words written in full in one minute.

52. This writing alone ought to remove these manifestations above the region of fraud to any candid mind witnessing or receiving the facts. (See Faraday writing, par. 2594.)

53. Prof. Hare and John Pierpont wrote an introductory, thus:

54. "It is verily a pleasure that we come before you, in your midst, to demonstrate the continuance of life.

55. "The incoherent powers used by us spirits to give these manifestations are difficult to explain; for it requires a skill in the manipulating of the elements that transcends present human knowledge; and, because of error, many living scientists affirm, in spite of repeated occurrences, that these phenomena are not within the jurisdiction of science.

56. "In solving problems of the human race, the scientists have no right to ignore phenomena—none to form conclusions respecting them which violate principles of Nature.

56. "It is a benefit to humanity seeking information through this channel.

57. "It opens the door to a comprehension of the fact of immortality.

58. "It demonstrates this truth: that individuality is not altered by transition.

59. "It gives to the mind dwelling on the earth sphere the true secret of progress.

60. "All of the ideas pertaining to immortal being would be in harmony if the means exist to prove this reality.

70. "Yes, dear friends, how plainly the veil is drawn, so you may see that your place in rank is well known by us.

(Signed) "*Pref. Hare.*
 "*John Pierron'.*"

71. A very noteworthy occurrence of this seance was that Sam, the colloquial, and his spirit boy, Fritzie, materialized; being clothed with clownish costume. both stood side by side in the cabinet door in full view of the whole crescent. Sam declared, "I am going to have my picture taken," and took a tablet from the table, passed it into the cabinet, and ordered someone to take his picture; during the process keeping up his clownish speech, actions, and appearance, to our great amusement.

72. In a few moments the tablet was handed to Sam from within the cabinet, having, so far as we could judge, a good picture of Sam and his boy Fritzie as they appeared to us when they were standing side by side in the cabinet door. (This picture is not inserted because of more emphatic work, later on; see portrait at par. 1160.)

Seance No. 4.

July 31, 1890.

73. After a repetition of much of the preceding seances, a form, evidently, to us, a "materialization," dressed in ancient Greek attire, stood in the cabinet doorway, and one of the circle, at the request of the form, stood up by the side of the form and held a tablet open for the spirit to write in; and, while the tablet was so held, the spirit made a Greek writing, which is shown by the engraving at par. 1184.

74. The reader may see that this writing contains one hundred and twenty-four Greek letters and the English words, "These visits must be frequent," preceding the Greek, "Daimon Porneiadz." Then this English:

"We will try and do more for you the next time. Conditions are getting better.
Thomas Paine."

75. The person standing by the spirit form was five feet nine inches tall. It was clearly to be observed that this spirit was one or two inches taller than the person standing by it, and we know that Mr. Aber is four and one-half inches lower in

stature than the person that held the tablet. So that, as we reason, that spirit form could not possibly be Mr. Aber.

76. None of us read Greek; but, by the aid of a Greek lexicon, we made this out of that writing:

77. "It is truly advantageous for you, friends, we beseech earnestly, to clothe yourselves as with newly shorn wool.

77. "Do not disavow a friend, even though from a brothel; he may have passionate longings.

78. "Adore the supreme law as the Jesus—the searching God.

79. "Guardian spirits beseech you to avoid idolatry, fornication, mammon worship."

80. We do not pretend that the above is near to the correct interpretation. It is very probable that Paine understood the Greek, being a linguist; but, at this time, we had not seen this form so often as to be able to recognize it.

Seance No. 5.

August 6, 1890.

81. This was, mostly, a materializing seance.

82. One peculiarity was that a spirit friend of T. J. Haughey (Mr. Haughey being in the circle) changed the appearance of the color of his hair and whiskers from gray to jet black, instantaneously, in full view of the circle. Three times was the change made from black to gray and from gray to black.

83. To remove all doubt from the mind of every person in the circle as to the possibility that these forms might be the medium in some sleight-of-hand disguise, the control, Sam, requested that the heights of the several forms be measured and carefully noted.

84. Mr. Aber is five feet four and one-half inches tall.

85. Some of the forms were found to be six feet; one measured five feet and eleven inches; one five feet nine inches; one three feet. Aside from the actual measurement, it is as plain as possible to one of common observation witnessing these phenomena, that the height of the various spirit forms varies from one foot to six and a half feet.

86. Two tall forms, on this evening, standing in our sight, dematerialized downward till the head reached the floor; then the head, with the words "Good-bye," vanished.

87. This is a fact, certainly, beyond the power of any magician. Delusion is certainly not to be entertained for one moment, because the members of the circle (eight in number) are in constant free conversation, all the while, as to what is transpiring, all agreeing as to seeing the same phenomenon at the same moment. And the spirit Sam is keeping up a lively merriment with his jokes and mirthful sayings. To us, who know the facts,

it can be nothing more nor less than what the phenomena claim themselves to be spirit beings on the immortal side of life, striving to reveal themselves as yet alive forever more.

88. Another thrilling event of this seance was that, while the circle were singing the melody "We're Going Home," there stood a spirit in the cabinet door whom we call Zechey, brother to Mr. Nixon, and sang with us in tones clear and loud, away above our loudest and highest key—be that to our utmost.

89. Brother on this side singing face to face with brother on the spirit side of life!

90. J. H. Nixon from the beginning of these seances kept record of the proceedings of each seance and read the record so kept of each seance to the circle at the next subsequent seance, and so is henceforth known as secretary.

Seance No. 6.

August 20, 1890.

91. At this seance there were forty-one full-form materializations, mostly of historic fame. Among them, Gibbon, Voltaire, Thomas Paine, Rousseau, Longfellow, Wm. Denton, Abraham Lincoln, and John Pierpont—as the forms themselves claimed—and most of them exceedingly brilliant in appearance of make-up.

92. One, which we recognize as Father King, picked up the trumpet and spoke to us in such a strong-toned, loud bass voice as to vibrate the very walls of the house, saying: "Your work here is a most noble one, for which, however, some of you will be tried as by fire; but that those who continue faithful to the end, and with this work to the world, shall be rewarded an hundred-fold; and that the good waves you now set in motion will certainly follow you and you shall see and know them washing glitteringly the sands beyond the sea!"

92½. A very prominent feature of the evening was that very many of the materializations were exceedingly pantomimic—eloquently so; the movements of hands, arms, and body eloquently graceful; the faces at times radiantly luminous above the light of the room, and the eyes seemed sparkling with delight.

93. Brother Zechey (as we have learned to call him), standing in the cabinet doorway, having his arms folded, asked us to sing the melody "We're Going Home," and as we did so he joined with us, the spirit making such an harmoniously melodious bass as we had never heard before from human voice.

94. It may be of some interest to the reader if we here relate a sample of the psychic tests as given by our colloquial, who is known and designated by the name of Sam. The secretary's father and mother long ago passed to spirit life, and their given names had not been known to the medium nor to any person attending the seance except the secretary.

Sam said. "Mr Nixon, there is an old gentleman here for you. His name is Zechariah; he is your grosserfader" (grand-father).

Sec.: "Well, that is the name."

Sam: "He says your father's initial is T."

Sec.: "What does he say the full name is?"

Sam: "He says it is Toms Nixon. He says that was your father's middle name."

Sec.: "Father had no middle name."

Sam: "Oh vell, it ought to be de middle name ony how. Dond't you ondershtand dot?"

Sec.: "Father had no middle name."

Sam: "I say dot vash a middle name as a family relicum" (family relic).

95. Here was an intellectual test that could hardly be surpassed. The grandfather's name was Zechariah Nixon. The grandmother's maiden name was Martha Toms. To preserve the maiden name as a relic in the family, the youngest son was named Toms Nixon. In such case it seems custom to make the relic name a middle name. Hence Sam said: "A middle name, or ought to be."

Seances Nos. 7, 8, and 9.

96. The circle now consists of J. H. Pratt and wife, J. H. Nixon, E. S. Edwards, a lady, T. J. Haughey, Mrs. Phœbe Smith, and Miss May Cook.

97. At the three seances there were some more than one hundred different full-form visible materializations, the most of which were fully recognized and identified to the satisfaction of the parties who had known the persons in the mortal.

98. These materializations were some of them male and some of them female in appearance; they were of various sizes and heights, from the size of an infant one foot tall to the size of a giant seven or more feet in stature.

99. The most of them talked to us, some in a whisper, some in good, plain, distinct oral speech. Some of them talked in "tongues"—Greek, Latin, German, French, Scandinavian, and others.

100. Some of them wrote short messages in these and other "tongues"—Chinese, Japanese, etc.

101. But the most wonderful of all the phenomena is the writing done by some of these full-form materializations while standing in the clear, unobstructed sight of the entire circle. The rapidity with which the writing is done and the manner and natter of it must at once and forever remove and eliminate from the mind of any sane person who is permitted the privilege of being an eye-witness, the last vestige of the fraud idea.

102. (a) Look here, Mr. Thomas, a moment more. Each member of the circle having been provided with a tablet, absolutely blank, as requested by the alleged spirit chemical control, known to the circle by the name of Dr. Reed, and the seance being in session with the circle seated in crescent form against the east and north walls of the room and six to ten feet from the cabinet doorway, (b) the spirit Dr. Reed steps out of the cabinet doorway and walks to the person at the southeast corner of the room and takes that person's tablet, opens it, writes in it, tears out the leaf containing the writing, lets that leaf fall on the floor at the feet of the sitter whose tablet he is using, hands the tablet back to the owner, asks the next sitter for his tablet and treats it likewise as the first, and returns into the cabinet.

(c) Another form comes out at the cabinet doorway, says, "I am Prof. Denton," walks to the third sitter, takes his tablet, holds it in his left hand, opens the tablet and with his right hand writes in the tablet and tears the leaf so written upon from the tablet, and lets the leaf fall upon the floor at the feet of the owner of the tablet, gives the tablet back to the sitter, asks the next sitter for his tablet, takes it and proceeds in like manner as with the preceding, and so on to the fifth or sixth member of the circle, and returns into the cabinet.

(d) Another form immediately appears, coming out of the cabinet, not at all in appearance as the personality of Reed or Denton, and says: "My name is Prof. M. Faraday." Then this alleged spirit Faraday walks to the crescent and finishes writing in the round of the tablets in the same manner for each of the remaining tablets as Reed and Denton had done for the others.

103. (a) After the spirits had, in this way, demonstrated to the circle their ability to thus write, they demonstrated their ability to write with astounding rapidity, even to the rate of one thousand full English words in one minute.

(b) In one of these experiments the spirit Dr. Reed came out of the cabinet, asked for one of our tablets, was given one, then returned into the cabinet for the space of three or four seconds, returned to our presence and sight to some four feet outside the cabinet, raised the tablet in his left hand, opened it, and with his right hand wrote very rapidly, tore the writing out, and handed both the writing and tablet to the owner of the tablet, but so that all of the circle could see that it was the same tablet given to the spirit, or, at least, it had the complete appearance of being the same.

(c) The time of this writing, as near as we could determine by pulse-count, was eleven seconds; or near the rate of six hundred words per minute. This is Reed's writing No. 2. (1236-1238.)

104. At the lower left-hand corner and to the left of the name Reed, was this writing:

"Kind friends, good-eve. (Signed) "Mr. Bliss."

105. Dr. Reed says: "If it were not for the general understanding that a transfiguration is only a transformation or personation of the medium, it would be a better word than 'materialization.'" He says that what are called materializations are actual spirits transfigured from spirit to physical senses; and that he uses the word "transfigured" in the latter mentioned sense.

106. (a) After Dr. Reed had written and retired, immediately another spirit stood in the cabinet doorway and asked Mr. Haughey for his tablet, asking at the same time: "Is this tablet clean?" To which Mr. Haughey answered: "It is entirely clean."

(b) The spirit proceeded at once to write, tore the writing from the tablet, let it drop to the floor, and handed the tablet back to Mr. Haughey. And this is the writing:

107. (a) "Here is a vast body of evidence coming into prominence, being established with equal certainty; one fact after another bearing upon this question.

(b) "And knowledge precedes and prepares the way for others to advance.

(Signed) "Volney."

108. (a) To show that in spirit life is retained much of the natural disposition of earth life, Sam asks: "Shall we give you castanet music?" We answer: "Yes, certainly."

Sam: "Then hand them in."

(b) Immediately a form is standing in the cabinet doorway, calling itself Will Book, to which we hand the castanets. This form with its right hand only plays the pieces, but does so, admirably well; it retires, and is followed by one calling itself Mat Book, brother to Will Book.

(c) Mat uses both hands, and certainly can duplicate the best playing of mortals.

(d) Then Sam took the pieces, one pair in each hand, and with such clownish gesticulations as stirred our mirthfulness to the bottom, produced the most complete castanet-playing, in perfect time to the piano as our pianist led away with her most lively pieces.

(e) Mirthfulness seems to be as essential in the make-up of spirit life as it is in the mundane; yet this spirit mirthfulness is apparently as innocent as that of little children at play.

(f) These Books seem to have been known to one of our circle as clownish castanet-players on the stage at Cincinnati, Ohio, long ago.

Seance No. 10.

August 29, 1890.

109. This evening favors us with twenty-eight full-form materializations (spirits made visible, we regard it). Dr. Reed, Prof. Hare, Prof. Faraday, Father King, Pollock Wilson, Volney, Thomas Roberts, Gracie Solard, Sarah Coleman, Prof Denton, John Skinner, Frank Haughey, Father Haughey, Voltaire, John Pierpont, Rousseau, Humboldt, Lincoln, Jefferson Davis, Joan of Arc, Will Book, Mat Book, Sam Smidt, Charles Garland, Laban Haughey, Father Hinkle, Rev. Lewis, and Thomas Paine.

110. We have now a small tablet table, three feet four inches high, for such spirit forms as choose, to stand at and write upon. We place this stand, with pencil tablets upon it, near to the cabinet doorway.

111. (a) Some of the spirits, that at first simply appeared for recognition, reappeared to talk and to write.

(b) The chemical control, Dr. Reed, reappeared, had the trumpet stood upon the tablet stand, and then returned into the cabinet.

(c) Immediately that spirit we address as Father King stepped out of the cabinet door, took the trumpet and stood it up on the floor, and asked for a larger tablet than was on the stand, which was given to him, and he took it into the cabinet.

(d) Then Dr. Reed stepped out to the stand, just in front of the cabinet doorway, took up one of the tablets that had been placed on the stand, examined it and laid it on the stand, opened it and wrote and tore from the tablet the leaf upon which he had written, laid the leaf on the stand and the tablet on the leaf, and retired.

(e) The writing we found to be in answer to this question that had been previously asked: "Does life continue, with the full and free use of the faculties exercised in earth life?" (See No. 3, 1240-1244.)

(f) Prof. Faraday then stepped out to the stand, opened one of the tablets that lay on the stand, and wrote his paper No. 2, signed "Denton, Faraday." (2596.)

(g) Then Father King emerged from the cabinet with the tablet he had taken into the cabinet, placed it on the table and wrote and tore from the tablet the leaf upon which he had written, laid it and the tablet on the stand, and, with a bow to us, returned into the cabinet. This was his writing No. 1. (2706-2712.)

(h) When we were singing the familiar "John Brown's body lies mouldering in the tomb," a form appeared, which we readily recognized to be the make-up of Abraham Lincoln. This form, standing in the cabinet doorway, gleefully joined with us in singing. When we reached the point commencing, "We'll hang

Jeff Davis on a sour-apple tree," we saw the form was ceasing to sing with us, and about to return into the cabinet; we stopped singing, thinking that perhaps the spirit considered that part of the piece rather light literature—as, indeed, it surely is; but Lincoln, as he retired, said: "Sing on." So we sang on the light literature part, and as we began the repetition of the words, "We'll hang Jeff Davis on a sour-apple tree," a form stood in the door and distinctly said:

(i) "No, you won't hang him." "Why not?" said Mr. Pratt. "Because I'm here. This is Jeff Davis himself, and *you'll* not hang him *either*." (We understood the emphatic *you'll* and *either* to be sarcastic; that the Government, notwithstanding much clamor therefor, did not hang him.) Then some of us began to excuse ourselves for the song, when Davis said: "That is all right. Can't you take a joke?"

There were remarks in the circle that, in all probability, Jeff Davis felt secession to be right, as Lincoln did the maintenance of the Union. The spirit replied, "We now are brothers," and returned into the cabinet.

(j) Then Bro. Haughey led on the song, "Sherman's March to the Sea," and as we all joined in the chorus our Brother Zechey stood in the cabinet doorway, apparently floating in the air, his feet six inches or more above the floor, and in this attitude sang with us, showing a marked improvement in the melody of his voice.

(k) Then Sam called our attention to the fact "dot dose vellers can shtood on air," and immediately a female form appeared standing on or floating in the air, her feet at least ten inches above the floor.

(l) The pianist led away with "Nearer, My God, to Thee," and, as we began to join our voices in the song, came that "ancient of days" whom we designate as Father King. This spirit picked up the trumpet, and as he began to speak through it, we stopped singing; the pianist changed to some other tune, playing softly, but the spirit told her to "play with vigor." As she put the whole force and volume on the piano, the spirit, continuing through the trumpet, addressed us in tones above the piano, but in perfect accord. every word, every syllable uttered so distinctly that we could clearly hear and understand; but our souls were so enraptured with the melodious tones of the trumpet that we almost forgot this life entirely, and could only remember that the sentiment of the wonderful speech is near the same as that expressed in the Denton-Faraday writing of this evening. (2596.)

(m) To relieve our minds from the intense exaltation produced by the speech of Father King, the two Books and Sam, the control, gave us a repetition of castanet-playing.

Seance No. 11.

October 1, 1890.

(112. (a) Circle all present.

(b) Thirty-seven full-form materializations. Most of them appeared to our vision immediately, one following the other, simply for recognition, and to make their presence known to us; after which, for such other phenomena as they had in store for us, some of them reappeared.

(c) The spirit Father King, on reappearing, gave us a short oral lecture concerning our duty in this work and their willingness to assist, so far as environments do not hinder.

(d) He also proposed to discuss any scientific subject on which we wish information; but, supposing he had reference to future seances, we did not propose any such topics at this time.

(e) Sam said: "Dem vellers dry to write soom. May pe not mooch."

(f) Spirit Reed came to the tablet stand, picked up a tablet that Mr. Pratt had placed thereon, and wrote in that tablet, tore two leaves from it, and gave them to Mr. Pratt, constituting his No. 4 writing. (1245-1252)

(g) As we sang the air commencing, "John Brown's body lies mouldering in the tomb," Lincoln stood in the cabinet door, greeting us: "Good-evening, friends." Then he gave us an address in pantomime, seeming to be much pleased.

At the words, "He's gone to be a soldier in the army of the Lord," Lincoln, in a loud whisper, said, "Yes indeed," and, pointing upward with both hands and steadily gazing upward, stepped backward into the cabinet and behind the curtains.

(h) Immediately another form, altogether different in appearance, emerged from behind the cabinet curtains and stood in the cabinet doorway. Two or three of us exclaimed, "That is old John Brown himself!" As the chorus, "Glory, glory hallelujah!" is reached, the spirit bows in assent to the recognition, saying: "Yes, friends, this is John Brown marching on." As we concluded the song, the spirit retired behind the curtains.

This is the first appearance here of the Osawatomie John Brown, although the hills of his Kansas rendezvous are in sight of where we are and only twenty-five miles away. We first recognized him by his marked resemblance to his photograph and engraving.

(i) As the pianist played a waltz the spirit Gracie Solard emerged from behind the cabinet curtains and, with all due Terpsichorean etiquette, moved the whole form most gracefully, in perfect time and accord with the piano, her countenance and costume glowing with brightness.

(j) As this spirit retired General Sheridan suddenly appeared in the cabinet door, being so recognized by Mr. Pratt.

This spirit then gave to others of the circle more or less evidence of his identity.

(k) As he retired, one like unto the likeness of Henry Clay stood before us, with his majestic figure as proudly addressing the United States Senate; by which attitude we first supposed this to be a figure of Henry Clay.

(l) As Clay retired, instantly there appeared one in the cabinet door recognized at once by the secretary as Ephraim Harrold. The spirit assented, and then turned his head about, so that the form of the head could be seen both from front and side view. By his marked perceptives, prominent forehead, dark heavy eyebrows, and general contour, he was also recognized by Mrs. Nixon. Ephraim Harrold was uncle to the secretary by marriage; he was a great admirer of Henry Clay, and was thoroughly versed in the biography of Clay, even to minutiae, especially as to Clay's political career.

This is the first appearance here of the two last-mentioned spirits.

(m) Frazer and his partner, who were murdered in Chautauqua County, Kansas, in July, 1890, very vividly appeared, one at a time. Frazer, especially, exhibited the knife-wound made in his left breast, having the upper shirt front rolled down to a point just below the wound.

(n) Most of the forms at this seance spoke to us, more or less, but nearly all in a whisper.

Seance No. 12.

October 9, 1890.

113. Mr. Haughey was absent, but in his stead was Mr. Clifton, of Paola, Kansas. This made a very different material in the make-up of the circle.

114. The materializations were only eleven, and these mostly very feeble and dim, so that only four were recognized.

115. We have noticed that on the introduction of a new element into the circle the phenomena are a great deal less marked.

116. Spirit Reed, standing in the cabinet door, took two tablets from the writing-desk and handed them to someone in the cabinet, and then retired into the cabinet himself. In a short time he returned to the desk, having in his hand a tablet which we presumed, from its appearance, to be one of those that he handed into the cabinet as above mentioned, and asked the secretary to stand in front of and between the spirit and Mr. Clifton, and that the secretary also place his hand upon the tablet which the spirit held in its left hand. Then, as the spirit began writing in the tablet which the spirit brought out of the cabinet as before mentioned, the spirit asked the secretary: "Do you see me plainly?"

Secretary: "Oh, yes, Doctor, I see you very plainly." (See portrait at par. 1230.)

Then this spirit, more swiftly than ever before, made his writing No. 5. (1253-1257.)

117. (a) The secretary's eyes were near enough to the writing, as it was being done, to see the lines of writing, one after another, as they dropped from the spirit fingers onto the paper.

(b) There was no perceptible pen or pencil in the spirit hand that wrote, (c) but the words seemed to drop in lines from the spirit fingers as the fingers, at some two inches above the paper, moved along the lines of the paper.

(d) The eyes of the secretary were just one arm's-length from the writing as it was being done.

(e) When the writing was completed, the spirit tore from the tablet the leaf on which was the writing, folded the leaf once, put it inside the tablet, and closed the tablet, saying to the secretary, "The next person to write is Mr. Black," and retired.

(f) While the secretary was still standing with his right hand upon the table, a make-up emerged from the cabinet, announcing himself as Judge Black.

(g) This form picked up and examined the three tablets that lay on the stand, took out the writing of Dr. Reed and laid it on the stand, then put two of the tablets down on the stand, retaining the one in which Reed had written, opened it, and, without looking at the secretary as Reed did, held the back of the tablet so that the secretary could not see "the part of the hand that wrote," but could only see the movement of the arm as the writing was being done.

118. When the writing was completed, the spirit detached it from the tablet, held it up as if reading it, as Reed did his; Black did not, as Reed, make corrections, but, with seeming satisfaction, folded it once, put this with Reed's paper into the tablet from which they were torn, closed it, and placed the three tablets upon the table, saying to the secretary, "That is all," and retired. This is the writing.

"Some persons look upon this subject as representing evil, others as good; but notwithstanding all objections and obstacles that are brought to bear against us, we are receiving the attention of all classes of society, and of the most advanced minds in this and other countries, they having accepted the subject as being the result of universal law of life.

"There are but few persons at the present time that think for themselves but what acknowledge the existence of spirits.

(See par. 118.)

"Judge Black."

Seance No. 13.

October 11, 1890.

119. (a) The light in the room is now such and so arranged that the secretary can see to read and also to take full notes.

(b) Sam, the control, ordered that a certain envelope that had been left with Mr. Pratt, directed to T. J. Haughey, be placed on the stand, which was done. Sam then said that the envelope contained questions for Father King to answer, and that the envelope should be examined by all of the circle to see that the seal had not been broken; but we simply let the envelope remain on the stand.

(c) There were thirty-five materializations, twenty-five of which were readily recognized. Some of these dematerialized downward.

(d) That is, they descended as though passing through the floor, feet foremost, until the neck reached the floor; then, instantly, the head vanished. (86.)

120. (a) One, representing himself to have been in the earth life a Turkish general, Bajazet, stood just outside the cabinet doorway and drew the curtains aside so that we all could plainly see the spirit as it held the curtains; and at the same time we could and did all see the medium sitting quietly in his chair inside the cabinet.

(b) This experiment was repeated and prolonged until every person in the circle expressed perfect satisfaction as to having clearly seen the spirit outside, holding the curtains to one side, and at the same time seeing Mr. Aber inside the cabinet, quietly seated in his chair.

(c) The chemical control, Reed, next stood in the cabinet door for writing. At the request of the spirit, the secretary took a seat between the spirit and the crescent.

(d) Then the spirit Faraday took Reed's place at the desk, and wrote with exceeding great rapidity his No. 2. (See 2596.)

(e) Then the spirit tore from the tablet the leaf upon which he had written, held it up, looked it over, making some corrections, placed it on the stand, and retired.

121. This writing is found in the Faraday pamphlet on the law of control. This spirit claims that he dictated that part of that pamphlet; but even then it was not original with him, but is a common law of psychics, well known in psychic science, both ancient and modern, and that it is no more plagiarism for him to use this than it would be for him to state any law of psychics or physics that has become common property; and, further, that if it be claimed that it is original in the Faraday pamphlets, it is Faraday quoting himself.

But the prime object here was to give an example of the amazing rapidity with which spirits can write; in this instance, at least fifteen words per second. The reader will find farther on our experiments in this matter. (130 a, 146.)

122. The spirit Reed then returned to the cabinet door, at the desk, picked up one of the tablets, and wrote his paper No. (1258.)

123. (a) As Reed retired, the "ancient of days," Father King, appeared in the cabinet door and picked up the sealed envelope before mentioned, and gave it to the secretary, saying: "Give this to Mr. Pratt." As Mr. Pratt received it the spirit said to him: "Mr. Pratt, pass that envelope to every member of the circle, and let them examine it closely and see that it is sealed and that the seal has not been broken."

(b) This was done, each one making a close inspection and pronouncing the envelope sealed and not presenting the appearance of having been broken. Then the envelope was handed to the secretary, who laid it on the tablet stand.

(c) The spirit stood in the cabinet door all the while, as plainly to be seen as any person in the room.

(e) When the envelope was laid on the table with the seal unbroken, as before stated, the spirit wrote thus:

(f) Question 5. "The gas you have in your vicinity has its origin at great depth, through rock fissures."

(g) Question 6. "Some of the minerals found in the mountains of Colorado are results from upheavals of them while in a molten state; others are gaseous and aqueous formations. Some are formed by the sun's rays and gases of the atmosphere."

(h) The spirit Sam then said: "He says he has answered part of the questions. Now, I want you to open that envelope in presence of you all. You will find several questions, all numbered, and the answers number the questions answered."

(i) Accordingly, Mr. Haughey, to whom the envelope was addressed, opened the same in the presence and sight of all the circle.

(j) The envelope was found to contain a letter addressed to Father King, asking the spirit to answer a series of questions numbered from 1 to 8, respectively. The letter was signed "F. M. Randall."

(k) Then the secretary, holding the paper upon which Father King had written, said: "Please read Question 5."

(l) Mr. Haughey, aloud: "Question 5. Does the oil or gas we have in this neighborhood have its origin at or near the points where we find it, or does it come from lower depths, through rock fissures."

(m) Then the secretary read aloud the answer as above stated, and asked for Question 6.

(n) Mr. Haughey read: "Question 6. Have the gold, silver, copper, and other minerals we find in our mountains of Colorado resulted from upheavals of them while in a molten state, or are they gaseous or aqueous depositions from above?"

(o) Then the secretary read aloud the answer to Question 6 as before written.

(p) To those of us who know the facts, this case is a remarkable test in demonstration of an intelligence beyond the mortal, in connection with these phenomena.

Seance No. 14.

October 15, 1890.

124. (a) The regular sitters all present. There were a great many very brilliant materializations, nearly all of which were recognized. Among these was a very excellent one of Gen. Phil Sheridan, so life-like that Mr. Haughey, who knew him in the field, recognized him at once, and all the others of the seance recognized the complete resemblance to portraits.

(b) As this spirit engaged us in conversation, not directing himself to the women, he was asked to also speak with them. He said: "I don't like to talk with the ladies." Then, turning to retire into the cabinet, he said to Mr. Haughey:

(c) "See that my grave is kept green, will you?"

(d) The spirit Dr. Reed then appeared in the cabinet door, and asked for questions. Mr. Pratt handed to the spirit a tablet having questions written in it. The spirit, looking through the tablet, said: "I must investigate this. These are good questions. I will try to touch upon them." He then returned into the cabinet, taking with him two or three tablets and some papers.

(e) Presently Sam stood in the door, having in his hands tablets and papers, and, looking back into the cabinet, said, "Where moost I lay dese tings, Doctor?" and dropped them onto the stand and retired.

125. Reed then appeared at the desk and wrote in one of the tablets on several leaves, tearing each leaf out as written upon. As he was tearing the leaves out he said, "I've got some deep things here, I don't know whether you'll comprehend or not," and dropped all the papers onto the stand.

We found, in two parts, signed "Reed," this writing No. 7. (1259-1261.)

(a) On a sheet of pencil tablet were typewritten questions, submitted by Joseph Maxwell to the spirit Father King.

(b) Question first: "Are there electric currents in the earth?"

(c) Second: "How can we of earth detect such currents?"

(d) Third: "Would we on earth be benefited by a knowledge of electric currents in the earth?"

(e) Fourth: "What benefit would result from such knowledge?"

126. Spirit Father King stood in the cabinet door, picked up this sheet of paper, looked at it, and wrote, so that the writing was pushed through the paper and made visible only on the lower side, so that it required a type compositor or the aid of a mirror to read it; and, by the aid of a mirror, we read the answer to the questions. (Paper 2, par. 2713.)

127. The unanswered questions of the series of eight contained in the sealed envelope of the last meeting had been again

put under seal, at Paola, Kansas, by the parties who first sealed them, and resubmitted; no one of the seance, of course, knowing anything of the matter, except that some sealed matter was put on the table.

128. Therefore on another paper was this writing in further answer to the list of questions in the sealed package of the last meeting. (No. 3, 2717.)

129. And yet another writing. (See No. 4, 2721.)

130. There are two wonderful test peculiarities of these papers of Father King:

(a) First, the amazing rapidity of the writing—not less than 600 to 800 words per minute, by pulse-count.

(b) Second, that it requires the aid of a looking-glass to read the writing, as it seems to have been impressed through the paper on to coloring matter on the opposite side of the paper, so that the writing reads like type in composition.

(c) And a third marvel is that Mr. Haughey conveyed the last-mentioned sealed package to the parties at Paola who had sealed it with their own private seal, and who, in the presence of several persons, opened the package, first pronouncing that the seal had not been broken nor the package opened while away, and, to their utter amazement, found all the questions had been answered completely.

Seance No. 15.

October 23, 1890.

131. On this occasion the materializations were very dim and feeble, and only a few were recognized. The vocalizations were scarcely audible. When the celestials were ready to write, it was found that the tablets had been misplaced. The spirit Dr. Reed appeared in the cabinet doorway and there stood for two or three minutes, while the whole house was being searched for his own tablet, which was not found at the time. The spirit, expressing regret, finally retired without writing. A tablet that had been used by Father King was found and placed on the stand in front of the cabinet door. King at once stepped out and wrote a little.

132. Then Faraday stood at the table and wrote, in the same tablet, at some length, and retired into the cabinet.

(a) The writing was in two parts. The first was in Greek, which, being interpreted, is:

(b) "Alone this night, I am to write to you."

(c) Part second is set out as Faraday's paper No. 3. (2601.)

133. In this the sentiment and some of the composition is found in the Faraday pamphlet, "Relation of the Spiritual to the Natural Universe."

(a) The reader will find this a step toward proof of the personality of this spirit as Prof. Faraday.

(b) Eleven persons in the circle, there being of new element E. S. Edwards and wife and Miss Sarah Lovell.

(c) It should be borne in mind that the members of this circle use every possible precaution to know that the paper used by the spirits here is clear of all writing whatever at the moment the spirit begins to write.

Seance No. 16.

November 2, 1890.

134. (a) We are now removed to the residence of Mrs. Phoebe Smith, Spring Hill, Kansas, where we can have a seance room for that purpose only.

(b) For the purpose of continuing the Intellectual Developing Circles, C. V. N. House and wife, J. H. Nixon and wife, T. J. Haughey, Phoebe Smith, Mrs. L. Cook, Miss May Cook, a lady and I. N. Boicourt (c) mutually agreed with the medium to hold a series of seances under the name and style of the Aber Intellectual Circle, with T. J. Haughey as president, I. N. Boicourt vice-president, C. V. N. House treasurer, and J. H. Nixon secretary.

(d) It was also agreed to publish, in book form, such, if any, matter given by spirits as should be deemed worthy, and that the secretary make notes and record of the phenomena of the seances for such publication; and to hold two of these seances each week, admitting no persons not members of the circle except by consent both of the circle and spirit band.

(e) Thus agreed, having the room already arranged as usual the medium, W. W. Aber, is seated at the door but outside of the cabinet, there becoming entranced, and then is taken into the cabinet and seated on his chair.

(f) Sam, the cabinet control, gives directions as to light music, fire, etc.

(g) Then full-form materializations, one after another, come forth in the cabinet doorway mostly. A few of them take one, two, or three steps out into the room.

(h) One form stepped just outside the cabinet door, and announced himself as General Grant. This form took a toy gun and practiced at the manual of arms under Capt. Haughey's drill, but we conclude the practice too imperfect for General Grant.

(i) Six or eight materializations, though good ones, were not recognized.

(j) About twenty, however, were recognized fully.

135. Thomas Paine appeared in the door, as standing in the air, his feet not touching the floor, or anything else visible to us.

136. One spirit, tall, commanding, with ruffled tunic, announced himself as Emperor Julian.

137. Then one, having a military bearing, very brilliant in appearance, said: "I am General Lafayette, who left my young

wife in France that I might join Washington in America in her war for freedom."

(a) Sam said: "Now place the writing-desk near to cabinet door."

138. The top of this desk is so arranged by hinges and lock and key as to secure such articles under lock and key as may be desired.

(a) The secretary placed several new and clean tablets in the desk, locked them in, put the key in his pocket, placed the desk about two and a half feet from and in front of the cabinet door, and took his seat.

(b) The members of the circle, by request of the control, examined the desk and pronounced it securely locked.

139. Sam then, in full visible materialization, stepped to the desk and touched the front of the desk; we heard the bolt of the lock slip, and the spirit raised and closed the desk lid, with some violence, several times in quick succession, and retired into the cabinet.

140. Then the chemical control, Dr. Reed, stepped out and took from within the desk three tablets and returned into the cabinet, taking the tablets with him.

(a) Someone remarked: "He took the whole package."

(b) Sam said: "Vell, uf you don't like it, ve'll brought 'em back. Sing 'Shon Sheff Tavis.'" As we began to sing Capt. Haughey rose to his feet.

(c) In a moment Sam emerged from the cabinet, having in his hands the tablets, saying: "Mr. Haughey, sit down. Fader King vill write first." Then, facing the cabinet, Sam said: "Say, misther, don't write mooch. I can't vait on you long." Then he laid the tablets on the desk and retired into the cabinet.

141. Father King stepped right out to the desk, spread one of the tablets open, wrote on one leaf, tore that leaf from the tablet, folded it once, placed it on the desk, and retired. (No. 5, 2725.)

142. As Father King retired we were singing "The Sweet By-and-by," and a very intelligent appearance came from behind the door curtains out to the desk, and as he opened a tablet and began to write, said: "My name is Faraday. Yes, friends, indeed there is a far more glorious realm awaiting you all." He finished his writing, tore the leaf from the tablet, folded it once, and laid it upon the desk. (No. 4, 2605.)

143. Then Dr. Reed came out to the desk, took a tablet and wrote on four leaves, tearing each one out as it was written, folding it once, and placing it on the desk, before beginning the next leaf. (And this was his effort No. 8, 1262-1272.)

144. Photography and telegraphy promised. Sam gave a little instruction, saying: "If you do these things, we will give

you photography, telegraphy, and many other things, but you must give the Calathumpians a chance."

145. All these things occurred in the plain sight and hearing of all the circle.

146. Reed's writing occupied sixty-two seconds by Mr. Boicourt's watch. A rate of 500 words written per minute.

Seance No. 17.

November 9, 1890.

147. (a) We have now fitted up the southwest room on the second floor of Mrs. Smith's house for our permanent seance-room.

(b) At this time about thirty excellent make-ups, most of them recognized.

148. One form stood in the cabinet door, saying in a very distinct whisper. "I am Bishop Hale, of Canterbury, England. I wish to say to you that the account given in the *Progressive Thinker* as to the participation of Jesuits in the War of the Rebellion and assassination of Lincoln is substantially true." Then, with a bow, he retired into the cabinet.

149. One appeared in the cabinet door in the uniform of a Scottish soldier, saying: "I am General Bruce."

150. Then this spirit stood a little to one side of the door, outside the door curtains, and with his hands held the curtains to one side, so that the circle could plainly see the medium sitting in his chair on the inside of the cabinet, while, at the same time, the spirit was plainly seen on the outside of the cabinet, holding the curtains drawn aside; then the spirit went into the cabinet.

151. Sam, speaking from within the cabinet, ordered the tablet desk to be placed near the cabinet door.

(a) This done, spirit Reed stepped to the desk, opened it, took therefrom several tablets, and carried them into the cabinet.

(b) In two minutes Reed returned to the desk, having with him the tablets.

(c) By standard time it was then eleven minutes past nine o'clock.

(d) The spirit laid the tablets on the desk, opened one of them and wrote one page, tore from the tablet the leaf upon which he had written, examined it as if reviewing the writing; then he laid the leaf upon the desk, wrote again, tore another leaf from the tablet, examined it and laid it upon the desk with the first leaf torn out, closed the tablet, left the tablets and papers on the desk, and returned into the cabinet. (9124.)

(e) As we figured, the actual time of the execution of the writing was less than 37 seconds; the writing consists of 314 words; making the rate of the time of the writing more than 500 words per minute.

(f) As the spirit was writing he invited Mr. House and

Boicourt to "move this way a little," which they did, and thus had a better view of the movements of the spirit's hand as it wrote.

(g) Each one of the circle could now clearly see the movements of the spirit as the writing was being done. (Reed, N. 1274-1278.)

152. There came forth, severally. Robert Dale Owen, in unrecognized form, Dr. Reed, Prof. Farauay, Prof. Denton, and Father King, and each wrote two seconds, except Father King, who spent fifteen seconds in writing and drawing and forty-five seconds more in familiar oral conversation with various members of the circle.

(a) These spirits, at this time, did all their writing and drawing on the same paper.

(b) We found their effort to be a diagram of our seance, showing the relative position of sitters, cabinet, medium, and six spirits. (King writing No. 6.)

(c) Diagram represents a magnetic current from the brain of each sitter, down through the body, out at the feet, and all converging to the feet of the medium. Nearest to the medium, back to the right oblique some four feet, the spirit Father King; back of King some four feet, Prof. Faraday; squarely to the left of Faraday, Prof. Denton; back and to the left of Faraday, Dr. Reed; back and a little to the left of Faraday, a name not deciphered; and squarely back of Reed, some six feet distant, Robert Dale Owen. (1170.)

(d) These spirits would all be entirely outside the room.

(e) It must be borne in mind that our seance-room is on the second floor. This would place the spirits in the air some fourteen feet above the ground.

(f) The whole time of all the writing at this seance and of the making of the diagram, from the time Reed first began to write to the time Father King retired into the cabinet after having finished the diagram and done his talking, was just fifteen minutes.

(g) The reader is especially invited to make careful note of the wonderful rapidity of these writings, and ask himself if it would be possible to have a more powerful or more scientific demonstration of the reality of the claims herein set up; that these writings, alleged to be by spirits excarnate, are the product of intelligence having a means of execution for transcending anything as yet within the known capability of man while in the physical.

(h) It may be well to state that the taking of the tablets into the cabinet cannot be construed into the shape of a jugglery, for they are gone but two minutes, it is entirely dark inside the cabinet, and the writing is well executed mechanically, as closely following the base-lines as any person could do in the best light;

we know the tablets, and we closely examine them before and after and during the seance; the handwritings of the various spirits are as varied and individualistic as possible, except with first attempts in a few instances; we know there are no confederates; we know that almost the entire business is far beyond the capacity of the medium, and much of the matter given is beyond the mental capacity of any one of us, or even of our whole circle combined.

(i) It is true that we find considerable of it to be quotation; but even this is so ingeniously done and interwoven with original matter and in the argument as to make it tantamount to originality. As to quotation, these spirits say that if we could have access to the Alexandrian Library, we would there find all that they now teach; and, further, that the teachings of that great library were but a reflection of the knowledge of preceding ages.

Seance No. 18.

November 13, 1890.

153. Some twenty-five "familiar spirits," in full materialized form, one at a time, came forth from the morning land with greetings.

(a) They all appeared radiant with joy, serenely at peace, as though they had never even heard of a "wrathful God or an endless hell"; but seemed to realize that, at some time, the last enemy will be destroyed and death and hell be swallowed up by the surging waves of evolution.

(b) Abraham Lincoln, standing gloriously outlined before us, said: "It was Jesuitism that murdered me."

(c) Father King, through the trumpet, said: "Good-evening, friends. I am glad you feel so much interest in this glorious work. Press on. You will be abundantly rewarded when you get over here. This horn is heavy; please swing it to its center, so that we can handle it easier."

(d) We heard the voice of Sam in the cabinet: "Hurry up there." Immediately there came out of the cabinet a form, which we recognized as Bro. Lewis, while on earth a Methodist Episcopal minister. This spirit walked across the room near to Mrs. Smith, and complimented her on having her house so gaily arranged for spirit headquarters, and said to the rest of us, "I told her a year ago about this," and then returned into the cabinet.

154. The tablet desk is now placed near to the cabinet door.

(a) The reader will bear in mind that the desk and tablets are thoroughly examined before the seance, and none but tablets entirely clear of writing are placed in the desk.

(b) The desk is then locked, and some one of the circle, generally the secretary, carries the key in his pocket. And the

desk is so left in sight of all the circle that no person could unlock it without being seen to do so by the circle.

(c) The spirit Reed stepped to the desk, saying, "I will see whether I can unlock it—perhaps I cannot"; then showed us both his hands, open, so that we could see that he had no key; then, at his touch, the bolt slipped and the lid raised right up.

(d) He took from the desk the castanets which were in it, shut the lid down, and placed the castanets on the desk lid. As he returned into the cabinet Sam said to him: "Are dose dings for me, Doctor?" The Doctor replied, "Yes, sir." Sam at once reached out of the cabinet and took them from the desk, stepped into the door, and gave us an exhibition of castanet-playing in his happiest mood, to our great delight, and, retiring, said: "Fritzie, my poy, will blay next." The little fellow came out in close resemblance of features and manners to Sam, and babbled away as a novice at the castanets, looking as though intensely delighted.

155. The spirit Reed returned to the desk and took some or all of the tablets into the cabinet; in a moment he returned again with one of the tablets, laid it on the desk, opened the tablet, wrote upon one leaf, tore it out of the tablet, reviewed the writing, made some corrections, folded the leaf and laid it on the desk, in like manner wrote on another leaf, laid it on the desk, closed the tablet, and retired; having thus made his No. 10. (1279-1285.)

156. Then a spirit at the desk announced its name as Thomas Paine, and made his writing No. 1. (2310.)

157. The secretary had prepared and submitted some questions:

(a) 1st. "As to spirit travel and transportation."

(b) 2d. "As to government in spirit life."

(c) 3d. "As to what government should be in this life."

(d) A spirit which we did not recognize stood forth, saying:

158. "Transportation with us is very much as with you. We have our domestic animals, our ethereal, electric, or lightning railroads. We glide over valleys, plains, hills, and mountain-tops. We go as the winds go and come as the zephyrs come."

(a) Question: "Your means of travel are all allied to an ethereal or electrical substance of which your horses and railroads are made?"

(b) Spirit: "Yes, sir."

(c) As to government, the spirit said in substance: "We have no government. Here each is a law unto himself; and all are left to work their way under that law."

(d) The power of the spirit to longer retain its form seemed gone, and it returned into the cabinet.

159. E. V. Wilson then stepped out in good, strong, robust make-up, and was at once recognized by several of the circle.

160. He said: "Good-evening, friends. I hope to be able to deliver a lecture some time soon." So at a seance on November 20, 1890, all the members of the circle except J. T. Haughey and Boicourt being present, E. V. Wilson did deliver to us a short lecture as he stood in very realistic full-form materialization before us, taking up the subject of government where "Anonymous" had left off, saying in strong oral voice, through the trumpet:

161. "To your question I will say that we have indeed government among us, but not what you would call government.

(a) "We have no written codes.

(b) "Our governments are natural governments, under natural law, adapted to our various phases of advancement.

(c) "Those of one phase of development are associated together, and bound by natural social laws pertaining to that particular unfoldment; and as the degrees of development are numerically infinite, so our states of socialism are, *ad infinitum*, more and more refined and exalted."

161. The spirit Bajazet repeats the drawing of the cabinet curtains aside, so that the medium was plainly seen by the entire circle seated in his chair inside the cabinet, and the spirit holding the curtains aside also at the same time visible to all the sitters of the circle.

Special Seance.

November 22, 1890.

162. This seance was devoted principally to weighing the spirits, or converting the spirit force into avoirdupois.

(a) Circle all present, except Friends Haughey and Boicourt. Visitors: Mrs. Huson, of Kansas City, and Miss Anna Moore.

(b) There were very many very excellent materializations. Among them, Wm. Denton, who gave us a talk through the horn as to experiments they wish to introduce, of spirit photography. He requested that we procure a camera, and said that then they would give us photographs of spirits in the common way, and also assist to photographs of materialized spirits at the cabinet door.

163. As Bro. House had procured a pair of small platform scales, as directed on November 20th, Sam called for the scales to be placed at the cabinet door. This was done.

(a) Spirit Wm. Denton stepped upon the platform of the scales, and registered 15 pounds.

(b) Then John Hewitt, one of Mrs. Huson's controls, stepped on the scales, and tipped the beam at 44 pounds.

(c) Then Leonard Scoville, another of Mrs. Huson's controls, stepped onto the scales platform, and so easily balanced the 44-pound register weights that we added the 80-pound register, which was also balanced by the spirit; we added another 80 pounds by

register weights, and this too the spirit easily brought up; and so we put on all the register weights we had, balancing 280 pounds on the platform, where the spirit was standing, with a mirthful twinkle in his eyes as we put on all our register weights, and at the word "Ready," this spirit easily tipped the beam at a force of 280 pounds, and indicated he could use a force on that platform of many more pounds; but when we informed him that we had on all our register weights, he bowed us good-night and returned into the cabinet, leaving us to our musings in astonishment.

Seance No. 19.

November 23, 1890.

164. This seance was utilized in weighing the spirits again.

(a) Sam, at the appropriate time, asked that the scales be placed at the cabinet door just outside the curtains, which was done.

(b) Immediately Prof. Denton parted the curtains and stepped upon the platform of the scales. The secretary, taking the register, remarked: "This is Denton. You weighed 15 pounds last evening, I believe?" Denton: "Yes, sir; but I will register nothing now." So the beam was placed at a balance, registering nothing, although the spirit stood squarely on the platform of the scales.

(c) Denton retired, and Dr. Reed immediately stepped onto the platform of the scales, registering 124 pounds, and retired.

(d) At this our comical Sam said: "Py Shiminy! I go to weigh now."

"Well, Sam, what can you raise the beam at?"

Sam: "Yust poot all dose veights on vot you got."

(e) We then put on all the register weights we had, which balanced 280 pounds, and when there was nothing to us visible on the platform of the scales the beam raised and fell, audibly and visibly.

(f) Then Sam stepped out and on to the platform of the scales, and easily vibrated the beam up and down, at pleasure; the spirit standing squarely on the platform, it required 280 pounds of weight, avoirdupois, on the platform where the spirit stood, to raise the register beam.

(g) "Well, Sam, how much could you pull down, any way?"

Sam: "Oh, dwice or dree dimes as mooch as dot."

(h) The ease with which he balanced the two hundred and eighty pounds would indicate that he could easily balance much more.

(i) All this was witnessed by eleven persons.

(j) Where was the medium? Not on the scales, most assuredly.

165. This test is, to us who witnessed it, beyond question, spirit force converted into avoirdupois, and must go far toward a scientific demonstration, removing these phenomena out of the realm of fraud.

166. Thomas Paine, standing in the cabinet door, took hold of the trumpet, and through it addressed us somewhat thus:

(a) "You are doing a grand good work.

(b) "There is one God: The God of Nature.

(c) "That God is in everything that lives and moves and has a being, animate and inanimate.

(d) "In my book you find that I wrote concerning the Gospels: that not one word of them was written by the ones whose names they bear.

(e) "I find, since coming to this life, that what is in my books concerning those New Testament scriptures is, for the most part, correct.

(f) "They say I ordered my books burned. That is false."

167. Then Father King took the trumpet, saying: "Good-evening, friends. I am happy to meet you all this evening." Here Mrs. Huson was controlled to personate a little child, in speech, chattering amusingly. King said (aside): "Little children should be seen, but not heard.

(a) "Spiritualism is doing a grand good work, stirring the world as it was never done before. We trust you will do all you can for this work. I will try to write a little presently." He then retired.

168. Sam said: "Put the desk at the door." Reed stepped out to the desk, materialized a key, as we supposed, and with it unlocked the desk; he asked one of us to raise the lid, which we did, and shut it down. Then Dr. Reed said: "Now raise it." But it was found to be locked. It was not a spring lock. The spirit then touched the desk and the lid was easily raised. Then the spirit shut and raised the lid several times, and took the tablets out of the desk and examined them all through. (We had examined the tablets, found them all clean, and locked them in the desk just as we were being seated for the seance.)

169. The spirit took the tablets, or some of them, into the cabinet, when Sam said: "Say, Doctor, you forgot someding, don'dt you? You goin' to dry dot dings to-nocht?" We heard no answer, but Sam, as though he did, said: "Ish dot so?" Then Dr. Reed stepped out to the desk and took therefrom an inkstand that we had put in there, placed it on the desk, and took the stopper out; he then laid the tablet which he had in his hand upon the desk, and spread the tablet open.

(a) Then the spirit manipulated with his hands as though making something, and in a moment dipped at the inkstand as though for ink upon a pen, and wrote very rapidly, frequently dipping as a common penman would for ink.

(b) We could see the blank paper below the spirit's finger-points and the writing above them as it came on the paper.

(c) The secretary was standing very near to the spirit while the writing was being done.

(d) When the writing was finished, at the request of the spirit, the secretary put the stopper in the ink-bottle and placed the bottle in the desk.

(e) While this was being done, the spirit held the paper so that all the circle could plainly see the writing.

(f) The spirit then tore the writing from the tablet and placed both the writing and the tablet on the desk, and retired.

(g) We found the writing to have been done with ink, such as was in that bottle mentioned, and this is the writing No. 11. (1286-1288.)

170. In answer to questions of government, the spirit Father King wrote his No. 7. (2728.)

171. As King retired there came forth one whom we recognized as Prof. Hare, and wrote farther as touching the social question. This was his No. 2. (1210-1211.)

(a) This writing of Prof. Hare's seems to be literally copied from the Faraday pamphlet "Mental Evolution," pages 11 and 12. Of course, the facts stated in this writing were known before the appearance of the book "Mental Evolution," and may be there a quotation from what Prof. Hare or some spirit, either in the physical or spiritual life, had previously uttered. Its value here, if any, is the manner of its reproduction, by a visible full-form materialization, and the amazing swiftness of the execution of the writing; and perhaps, to show that a thought can be reproduced to the world as well by a temporary reincarnation as through a psychic for the reception and transmission of projected thought. (1209.)

172. When Prof. Hare retired, the venerable and portly E. V. Wilson wrote his No. 4 and retired. (1216-1218.)

173. Faraday then came forth to the desk and wrote his No. 5. (2608.)

(a) This seems, also, to reflect from the Faraday pamphlet No. 1.

(b) At about this time, and a little earlier, it was arranged that the sensitive who was the instrument of the matter of the Faraday pamphlets should be a member of this circle for the purpose of assisting to get this matter in shape for the press; and a little later he did visit these seances, and finally expressed himself as satisfied of the identity of our alleged Prof. Faraday being the same as the alleged author of the Faraday pamphlets. This may be one reason why the Faraday pamphlets are thus quoted in our seances, and also because of the direct applicability of the matter, in this case, as to the identity of Prof. Faraday.

174. Then came forth Prof. Denton at the desk, and, with his inimitable rhetorical eloquence, wrote his No. 2. (1634.)

Seance No. 20.

November 30, 1890.

175. (a) Miss Anna Moore is now a member of the circle.

(b) Twenty-five of our spirit friends greeted us with their visible presence and words of cheer. Truly a cloud of witnesses testifying to us of the beauties, realities, and permanence of the morning land awaiting us all.

176. Permit us to mention one case of fairly proven identity on this occasion; that of one Darius Peden, who, during his declining years, suffered from what was then known as scald-head, so severely that for several years he kept his head and neck bandaged, with only the face below the eyebrows and in front of the temples left bare; and for some little period before his great transition the face had scald spots which greatly scarred it.

(a) All this condition was so completely outlined in the materialized form on this occasion that as he came out of the cabinet the secretary instantly recognized him, although his mortal career ended more than thirty years ago, on Rush Creek, in Washington County, Indiana.

(b) The minutes of our circles record hundreds of such identifying make-ups, but our space allows us to present the reader but very few of them.

177. Dr. Reed at length stood at the writing desk, and, while unlocking it and examining the tablets, kept up a continual conversation in a general social way, something thus: "We are glad, indeed, to be able to manifest our presence to you; and, I assure you, it gives us great pleasure to meet you all this evening. This work will prove to be a grand and glorious one for you. In our work for your world we never tire." Then he made his writing No. 12. (1289-1292.)

178. Touching the common and scientific assumptions of Deistic existence, M. Faraday continued on the same line, repeating something of the Faraday pamphlet, "Relation of the Spiritual to the Material Universe," No. 6. (2611.) Denton, his No. 3. (1639.)

Seance No. 21.

December 7, 1890.

179. Dr. Reed, his No. 13 (1293-1301), "The Great Mistake of the Church." And, at the same seance, Reed made his paper No. 14, "Death and the New Birth," under the similitude of a tree, its leaves of autumn and of spring. (1302-1305.)

180. Denton, continuing the transition theme, made his paper No. 4. (1641.)

(a) One of the strong characteristics of Prof. Denton was that, no matter what theme was under consideration, somewhere in his discourse he would mercilessly fire a broadside into the practices of the priesthood and the hypocrisy of the Church; so here he leaves the thread of the subject in the writings, and hurls a withering sarcasm into the Christian practice of capital punishment. It is doubtful whether Col. Ingersoll, who is one solid bundle of sarcasm, can excel this effort of Denton.

(b) This case, alone, ought to identify its author as being none other than Prof. Wm. Denton.

181. After the angel Denton had written, a lady angel (the New Revelation demonstrates that there are lady angels), a veritable lady angel in bright female attire, having a gloriously serene appearance to our astonished vision, stood at the desk and wrote these words:

182. "Friends, could science, in its most brilliant anticipations for the future of its highest organism ever have fore-shadowed a development like this?

"As the vail is lifted by Spiritualism, it strikes men dumb with wonder.

"Amid the weals of life and changes of death, the consolation is, not that you have been playing the part of insensate automata under incessant inspiration from spirits, but you are self-existent and responsible beings, and that you are aided by these providential agents.

"You have at last climbed to the summit of the rudimental mountain, which enables you to step upon the less rugged declivities of a higher and more happy world.

(Signed) "Martha Washington."

Seance No. 22.

December 14, 1890.

183. Spirit Reed made his paper No. 15. (1306-1314.)

184. Thomas Paine made his writing No. 2. (2311.)

185. And Prof. Denton his No. 5. (1644.)

186. In answer to the question, "What relation does woman bear to man in the spirit world?" E. V. Wilson wrote:

(a) "The relation woman bears to man in the spirit world is the law of affinity, and through this law you are brought together in love and harmony with each other.

(b) "We endeavor to bring together those who are best adapted to each other, not only on earth, but in the spirit world. I mean all men and women who are good and pure.

(Signed) "E. V. Wilson, Spirit."

187. Then that venerable commanding presence we name Father King stood before us, and, in his deep bass voice, very audibly spoke to us: "Good-evening, friends. It gives me

pleasure to be here. You are going to succeed, but to entirely do so you must be more harmonious. There is not yet enough harmony."

188. There had been some conversation among the circle concerning that alleged St. Louis "hollow globe" theory, which prompted Bro. Haughey to place these questions in the query-box:

(a) "Is the earth on which we live a hollow globe (2729), with openings at the poles?"

(b) "If yes, is there an inside surface of land and water, similar to what we find the outside surface to be?"

(c) "And are the continents and islands inhabited by sentient beings possessing the power of reason and intuition?"

(d) "Will Father King, or any other spirit, please reply to the above in writing, and oblige our circle?"

In answer to which, Father King made his writing No. 8 (2729-2730), in which he rather evades, as Bro. Haughey was very favorable to the "hollow globe" theory; but later on the reader will find that this spirit made a specialty of the theory, as being only theory.

189. Then Prof. Faraday stood forth at the desk, and, while opening and arranging the tablet, remarked: "I am glad to meet you this evening." Turning toward our visitor, Mr. Crump, he remarked to him: "I don't see that it makes any difference you being in the circle." He then wrote his No. 7. (2615.)

(a) The reader's attention is again invited to the amazing swiftness of the execution of these writings.

(b) Now at this seance the whole time consumed, from the time Dr. Reed began to write to the time Prof. Faraday closed his writing, was exactly nineteen minutes.

(c) The whole number of words written was 1107.

(d) Each writer tore from the tablet each leaf upon which he wrote, reviewed his writing, making erasures and corrections where he deemed it needed, folded the leaf once, laid it on the desk, closed his tablet, and retired, to be succeeded by another.

(e) Each writer also spoke to us, three of them at some length.

(f) In all of which it may readily be seen that not more than one-fifth of the time could have been consumed at the actual writing, so that the 1107 words were written in less than four minutes, by six different spirits in succession.

190. Mother House, as we familiarly call this spirit, stood in the cabinet door, was fully recognized by several of us, and the wonderful phenomenon of elongation occurred. The spirit, with her hands, raised her skirts to her ankles, then, thrusting the right foot forward, the whole foot gradually elongated to the amount of not less than ten inches, the whole foot and toes growing more and more slender as the elongation proceeded; then the

right foot gradually resumed its natural position, and the left foot gradually elongated and contracted in the same way.

(a) This experiment was continued until the whole circle seemed completely satisfied with it as a crucial test case.

(b) This experiment of elongation was successfully made at several other times, both prior and subsequently to this.

191. Up to this time, this evening, our light had been very strong, but now we shaded the light a little to soften it, and Mother Nixon came forth and sat upon a chair that was placed some two or three feet from the cabinet for that purpose.

(a) Then the chair was placed with its back toward the cabinet door and some three feet therefrom, when the spirits Mrs. Townsley, Hannah Warner, and Henry Peacock, each, in succession, came out to the chair and took hold of the back of the chair, shoving the chair before them as they moved out to the distance of five or six feet from the cabinet door, each one, on retiring, taking the chair to within about three feet of the cabinet door.

(b) Spirit Wm. Denton stepped out to the chair and moved it ahead of himself way out to the feet of the circle, in front of the cabinet, some eight or nine feet from the cabinet door.

(c) And so spirit John Skinner.

(d) Then spirit Tom Crump moved it out to near the feet of Bro. House, then back to the cabinet door, and disembodied downwardly, seeming to vanish down through the floor.

(e) A small form, as of a little boy, with head just above the chair top, in a moment was recognized by one in the circle, at which the little spirit seemed so glad, bowing thankfulness, and dematerializing down, vanishing through the floor.

192. A very venerable appearance, in headdress as of a starry crown, announced as Diogenes.

193. Then a lady form, in very much the same headdress, announced as Rachel Diogenes. (For portrait, see B. V., 347.)

194. A form clad in purple robes and a coronal, both coronal and robes glistening as though set in diamonds, and a brilliant sparkling diamond in the center of the forehead, announced himself as Buddha.

(a) This was followed by a female form similarly decorated and announced as the wife of Buddha. (600, 702.)

195. Thomas Paine, standing at the chair, near the center of the room, addressed us in a very audible voice, with emphatic and significant gesticulation, saying his oration No. 1. (2340.)

196. Spirit Toms Nixon, father to the secretary, took his position at the chair in the center of the room and engaged in a loud whisper conversation with the secretary, saying: "Would you recognize my voice if I would speak out?" The secretary replied: "I think I would." Then this spirit said, rather flattering-ly, in quite a loud, clear voice: "My son, you have been rather a

good boy. You have long been engaged in the dissemination of this grand and glorious truth—often in darkness and gloom. Go ahead, keep on, keep on faithfully to this sublime reality. Reward is sure; if not there, it shall be over here. My dear son, you can at last do more. Keep on and reap the glorious reward somewhere up your being's golden highway." (Page 507.)

Very many other "familiar spirits" greeted us with sunshine and cheer.

Sam said: "George H. Walser and wife might become members of this circle, but their attendance ought to be made as regular as possible."

Seance No. 22—Continued.

December 21, 1890.

Circle all present; Mrs. Sayling as visitor.

This seance was much inferior in brilliancy to some we have had. Spirit Denton said that this was because of a mixture of discordant elements. Nevertheless, there were many excellent materializations and some good writings and oral messages.

197. Power to change the form was demonstrated. A form stood forth and said it was Clarence Wright, grandson of the secretary. The secretary said: "Too tall for Clarence." The spirit replied, "Wait—I come again, less," went into the cabinet, and came immediately out again, being now much reduced in size and height, to his actual size at the time of transition, but the first appearance was as the boy would be had he remained in the physical until now.

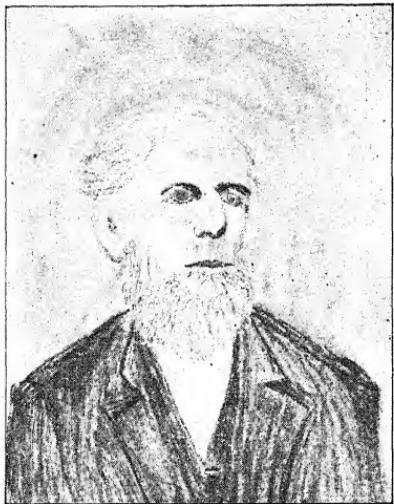
198. The beginning of the discussion of the lost Atlantis, by the appearance of a materialization having a brilliant star on the front of its cap, saying: "I am Orondo, of the lost Atlantis." But Yerma wears this cap in his portrait. (829-834, 904.)

199. Father King said to Bro. Haughey: "Light is result of chemical action. I have been to the place you spoke of. You are mistaken as to reflection. The sun does not shine. Light is chemical action. The light comes not from sun, moon, or stars, but is caused by chemical decomposition."

200. We have now a pendulum, $39\frac{1}{2}$ inches in length, suspended from the ceiling, near to the place where the spirits stand to do their writing; this pendulum, when set to vibrating, marks one second of time to each vibration, near enough to answer as a scientific factor in the computation of the time of these psychic or spirit writings.

201. At this time spirit Dr. Reed stepped out to the writing-desk, set the pendulum to vibrating, and wrote, during forty-two vibrations of the pendulum, his paper No. 16. (1315-1317.)

(a) One hundred and forty-two words in forty-two seconds is at the rate of 215 words per minute.



TOMS NIXON, (299, 1068.)

Father to the Secretary.

diumship just what it purports to be, then sustain him in his divine work.

(b) "Keep him or her from all worry or care. If you expect good manifestations, do not come to a spiritual circle thinking it is all fraud.

(c) "For, if you do, you will not get much that will set you on the road of proper investigation. Come honestly. Aspire to the better influences, and then you will be rewarded for your time and trouble. Your friends can then come down the shining highway and bring you words of kindness that will elevate your determination to know more of this glorious knowledge and truth of Spiritualism.

(d) "Be not too hasty in condemning your mediums.

(e) "If there is any information to be had on that subject, appeal to us for it, and we are ever ready to convey all the knowledge we can.

(f) "There is a great deal more fraud in the people than there is in the spirit world. (See page 62, par. 299.)

(Signed). "T. Nixon."

Seance No. 23.

December 28, 1890.

204. (a) Members of the circle all present, except I. N. Boicourt.

(b) Mrs. Moore and son, Ed Moore, of Argentine, Kas., Mr. Sayling, of Garnett, Kas., Mr. Gaston, of Joplin, Mo., and Mr. Penn, of Kansas City, Mo., admitted as visitors to the seance.

(b) This is the slowest rate we have noticed, but where is the mortal to duplicate even this?

202. Spirit Denton began his No. 6. (1646.)

203. This spirit passed to the other side some ten years prior to this writing of his; having learned something of Spiritualism while on earth, he seems better prepared thereby to approach his friends here who choose to receive him.

The proper treatment of mediums was being discussed by the people, the press, and this circle, and that induced the following as his first effort in psychic penmanship:

(a) "When you find that a medium is honest and his me-

diumship just what it purports to be, then sustain him in his

divine work.

(c) This seance was quite inferior as to appearance of forms, very few being of sufficient refractibility to be recognized, except as they announced their own names or as the cabinet control would announce them.

(d) We attribute this condition of feeble appearance to the new magnetic influences introduced by the visitors.

(e) There were but eighteen forms visible, and they mostly for the visitors.

(f) The visible full-form materialization writings were fully up to the standard.

205. A series of questions had been prepared by members of the circle and placed in the writing-desk, to-wit:

(a) "What is electricity?" (1327.)

(b) "What fills interstellar space?"

(c) "What is light to us?"

(d) "What is light to spirits decarnate?"

(e) "Do spirits hold their conversations with each other by means of more sublimated elements, and organs adapted in the same philosophical manner that mortals do?"

(f) "Have spirits means of visit to and direct communication with the planet Jupiter?"

(h) "If so, what are the belts of Jupiter?"

(i) "If we get suitable paper for you, will some spirit artist give us sketches of scenery in spirit life to embellish our book?"

(j) "Does Madam Blavatsky do her wonders of her own power, or has she spirit aid?"

(k) "Are you teaching the medium's spirit while he is entranced?"

(l) "What caused the submersion of Atlantis?"

(m) To Dr. Reed: "Will you please tell us mortals if the spirits that walk out to our sight in these seances have weight? If so, what does a materialized form weigh?" (164.)

(n) By T. J. Haughey: "Father King, if the sun's rays do not warm and light our earth, both on the inner and outer surface, then what causes day and night and summer and winter?"

(o) By T. J. Haughey, to King again: "(a) Have you been with me when I was writing up the hollow globe? (b) And have you not dictated the writing? (c) And are you pleased with what has been done thus far?"

(p) "Tell us something on the subject of reincarnation."

206. Spirit Reed made his writing No. 17 (1318-1324), making 5 words per second, as counted by the pendulum.

207. Faraday made his No. 8, 158 words in 28 seconds, by the pendulum; but this writing, too, seems largely a reproduction from the Faraday pamphlets. (2617.)

Under this writing was this drawing, which resembles a materialization of December 14th which was then announced as

Diogenes. This drawing was made in 14 seconds, and in answer to question (i) of this seance.

208. Denton wrote his No. 7 (1647), which includes partial answer to questions 205 (k) and (o).

209. Father King wrote, in answer to questions 5, 6, 7, 9, and 10, his paper No. 9. (2731.)

210. In answer to question second, an unrecognized form made a diagram of a star, five-pointed, in the usual way—five outward angles of depression (obtuse), five parallax angles (acute) at outer points; in the center the words "star circle." From the regions of immensity of space, lines representing electrical currents converging toward the center of star circle from every direction, through the outward acute angles. Lines of outward elevation arise from points of obtuse angles, bisecting the same equiangularly, extending outwardly into space to outward extremity of star circle; three of these lines mounted by diamond-shaped figures, and two of them by pyramids, or deltas, with apex outward.

To the southeast of the star circle a figure representing a sun—vast spirit sphere—at verge of star circle. From the southwest, an electric current line, with the words "electric cur." in print letters, so as to show the direction of the current to be from the outward space toward the center of the star circle. Sam said, on Tuesday evening following, that currents of electricity pass in at the acute angles and magnetic currents pass in at the obtuse angles; that magnetism is negative electricity, and that the union of electricity and magnetism in the star circles produces to spirit recognition a substance quite ponderable. (Diagram at 1171.)

Practical Phrenology.

211. (a) One stood in the cabinet door whom we perceived to be O. S. Fowler, the phrenologist. This spirit had us place a chair some four feet in front of the cabinet door, with the chair back toward the spirit. Then, the secretary being seated in that chair at the request of controls, the spirit phrenologist walked up behind the secretary, placed his hands upon the coronal region, and began delineation: "Large veneration; small combativeness; benevolence and sympathetic full to large; too liberal in finances —has accumulated enough, if it had been retained, to have been very differently situated financially, but has been too liberal; spirituality full to large." The spirit gave much more of the reading, all recognized as true.

(b) Then Bro. House took the chair, and his delineation was given on points contrasting to those of the secretary; to-wit: "Combativeness large; acquisitiveness full—has made much money, but was liberal and free-hearted when young; time small;

memory better and larger now than years ago." This delineation was, also, very true.

(c) Then Miss Anna Moore took the chair, and Dr. Reed did the phrenologizing: "She would have made and would yet make a lawyer, but for one thing: not enough of a liar to make a first class lawyer." Then the spirit diagnosed as to the lady's health and prescribed a remedy.

212. Beginning of Prof. Denton's psychic oral orations in full-form visible materialization.

(a) Effect of fear as to contagions. Grandly did this spirit walk out to the chair, and in brilliant display said:

(b) "Changes have to come. They are necessary in life."

Aside to secretary: "Do you recognize my voice now as similar to what you used to hear it?"

Secretary: "Yes, sir; very much."

(c) Then the Professor proceeded, speaking in about the same tone, pitch, and volume as in the mortal when delivering a lecture to an audience, saying:

(d) "Friends, don't be afraid of sickness. Fear causes more than three-fourths of all sickness, of all disease."

(e) "Even small-pox may be produced of fear."

(f) "I once knew a man who, when small-pox visited his neighborhood, was frightened so that, although he had not been exposed at all to the disease, he took the small-pox and died."

(g) "His fear got hold of brain forces—projected thought of small-pox so strongly on the brain that the man actually took small-pox from brain forces. Other persons, who felt no fear, were actually exposed, repeatedly, to small-pox, without being infected."

(h) "Go into the sick-room, if you will, but go with clean habits, a strong, brave will, free from every fear of the disease, and you clearly escape, even epidemic contagions, in most instances."

(i) During the delivery of this discourse the spirit turned to the secretary, who heard him lecture some thirty years ago, and asked: "Do you recognize my voice as it used to be?"

Secretary: "It is very similar. Give it a little more volume and softer intonation, Professor, and you will have it."

(j) Then the spirit rose to the height of brilliancy of his palmiest days on earth, in appearance, manner, gesticulation, voice, right on with the subject of hygiene, some eight or ten minutes, and then said: "How is that, Mr. Nixon?"

Secretary: "That is about it."

Spirit, somewhat floutingly, repeated, "*About it*" and retired into the cabinet.

Sam said: "Mr. Nixon, he don't like the way you say dot."

Secretary: "Well, Sam, tell him that, as I remember, it is all exactly as I knew him in the mortal."

213. Thomas Paine, in very loud oral address and earnest gesticulation, made his oration No. 2. (2343.)

214. Following Paine, Bro. Lewis, who was in the mortal a Methodist minister, said, in a good, distinct whisper: "That man is too radical for me. I was a minister, you know, and must be a little more mild. The plastic condition of mediums should be regarded as tenderly as the unfolding of the plastic mind of the child. Mediums are sensitives, and in this regard are children, and people who claim to be a little more than a child ought not to falsify such claim by manifesting only the supremacy of the fist, the lion, the hyena, the hornet, and the eyes and tongue of the venomous serpent."

215. Sam's boy, Fritzie, gave us this version of the Lord's prayer: "Our Fader which art in heaven, hallowed pe Dy name. Dy kingdom coom. Dy will pe done on eart as it ish done in hefen. Forgiff us our dressbasses as we forgiff dose who dressbass against us. Giff us diss day our daily breat. Assist us not to yield to dempday ond deliffer us from esfil. Ond Dine pe de power ond de kingdom ond de glory forefermore. Amen."

Seance No. 24.

January 4, 1891.

216. In this seance the angels dictated and enacted their own tests, which were indeed tests grander than we would even dream. The reader is here presented with but a small portion of the record of the events of this seance. Fifteen persons constituted the circle, including two new visitors.

There were thirty materializations; some being made up in the cabinet and full form, walking out of the cabinet, while others made up outside the cabinet in view of the whole circle. After appearance, some returned into the cabinet, while others dematerialized outside the cabinet, seeming to pass down through the floor to the head, which vanished. Several alleged ancients, such as Plato, appeared in habiliments similar to those described in history as their peculiar wear.

217. At length Father King walked out of the cabinet, took up the trumpet, and spoke through it very loudly and forcibly—so much so as at times to be almost stunning to the listeners. No member of this circle or visitor, so far, is able to duplicate the deep bass intonations of this voice. None of us can surpass it in volume. It certainly must at least equal the sound and volume of the alleged Sinai voice trumpeting to the children of Israel.

(a) In some respects, however, our trumpeting beats the record.

(b) That permits only Aaron to the presence of the medium.

(c) This permits fifteen specimens of common humanity into the very room and presence and sight and hearing of the angel, whose voice sounds long and loud through the trumpet:

(d) "Good-evening, friends. I want my photograph taken, enlarged, and hung up in the room.

(e) "Those questions are all of them correctly answered.

218. "As to the planet Jupiter:

(a) "Those belts are electric belts.

(b) "Your planet has such belts.

(c) "Those of Jupiter are more dense than those of your planet.

(d) "I have visited all the planets of this system: Mercury, Venus, Mars, Jupiter, Saturn, Uranus, the outer planet and the baby planet next the sun, and know whereof I speak.

219. "I don't want any more questions about that 'hollow globe' theory.

(a) "I have told you that your globe is hollow, and that, in one sense, you are in the center of it."

220. As this ancient of days retires, several persons at once exclaim: "Oh, see there on the floor by the writing-desk! Look! See? It rises!" Taking human shape, towering higher and higher. Wonderful form, out of that little cloud, standing as the appearance of a man before and in plain view of all the circle.

"Give us your name," said one. "Please tell us who you are," said another. When lo! the angel, finding a tongue and voice, in eloquent oral speech, sufficient to have been heard by any ordinary concourse of people entire, spoke; and as he began to speak, all of the circle who had before heard him knew at once this to be Thomas Paine, and this wonderful oration is set out at paragraph 2345, as his oral effort No. 3.

And when the spirit had ended this oration, his form faded away into a mist, which vanished apparently down through the floor. This noble angelic soldier, at whom an occasional Fourth of July orator hurls, serpent-tongued, his venomous anathemas, Thomas Paine, than whom no one man did more to secure the privilege whereby such orators may traduce the character of one of the world's great benefactors and yet escape the guillotine.

(a) As Paine was fading away, the voice of Sam, in the cabinet, spoke, saying: "Py Shiminy! I'm going to advocate shust vatefer I blease, now don'dt you forgot dot."

Mirthfulness.

221. As Sam's words ceased, Prof. Denton walked out three or four feet from the door and put his hands upon the chair back, being very brilliant and perfect in form, seeming very mirthful —putting on something of a clownish voice and speech and actions, almost eclipsing our clever Sam.

Secretary, addressing the Professor: "William, good-evening."

The spirit replied: "You speak of me almost too familiarly. You should say, 'Professor Denton.' "

Secretary: "I thought you used to desire no prefix but William."

Spirit: "Yes, sir; but I 've changed since that day. Do you recognize my voice?"

Secretary: "I think I do."

Spirit: "Oh, you *think* you do!" uttering the words with such clownish sarcasm that it put the whole circle into a mood of hearty laughter.

The spirit carried on this mirthful conversation with various members of the circle for several minutes.

(a) So it seems that even the angels sometimes enjoy the sunshine of innocent mirth.

(b) The reader should bear in mind that one object of these efforts is to show that in spirit life are used all the natural faculties for social entertainment.

222. One resembling Gen. Sheridan emerged from the cabinet in military dress, saluting as with drawn sword, and, after a little sword exercise, engaged in conversation with Capt. Haughey:

Haughey: "Say, General, it required nerve to go through what some of us had to in the Rebellion?"

Sheridan: "Yes, sir. I did my duty on the field of battle for my country, and you too were a brave boy. Now other battles are to be fought, which require brave soldiers. Go on in this good work, and never give up while breath is in you."

The Fog-Horn Boy.

223. The attention of the circle was called to another cloud mist on the carpet near the spot where Paine had made up. Now another form rises out of that cloudy appearance, clad in male attire, and presents a small tin horn that had been formerly used in the room for trumpet voices. This spirit now blew this horn, "T-o-o-t, t-o-o-t, t-o-o-t!" repeating the triple blowing several times, and then directed his attention to Bro. House, talking for a little time, then repeating the triple blowing very loudly. He talked with a voice as of a man whose voice had not changed as is common with male voices in youth.

House: "Give us your name."

Spirit: "You called me Little Tommy. Don't you remember the fog-horn man, Little Tommy? T-o-o-t, T-o-o-t, T-o-o-t!" very loudly.

House: "Oh, yes; now I remember. You were fog-horn boy on the steamboat, about St. Louis, a long time ago."

Spirit: "Yes, sir. I thought you would know me. Sometimes I had to blow that fog-horn all night long."

House: "Yes; I know you now. I've heard you blow that horn for us many times."

224. Spirit Reed stepped out to the desk, unlocked it in his usual way, then examined papers and tablets, took some of the tablets into the cabinet, remained a few minutes, then returned with one, opened it, and asked the secretary to step up to him and see his little magnetic machine with which he writes. The secretary did so, and observed some small instrument in the spirit's hand, near his finger-points. The spirit, holding it up in his open hand quite near to the secretary's eyes, said: "That is the machine we write with. It is a magnetic spirit writing machine." The secretary being reseated, the spirit writes, the secretary and president marking the time of writing by the second hand of a watch.

Reed's paper No. 18 (1329-1337), time, 75 seconds; number of words, 333; rate, 314 per minute.

225. The next spirit to write was Toms Nixon, and thus he wrote:

(a) "Friends, how sweet to the mother that may feel her babe's restless head pressing her breast a long time after the body is dead—no, not dead, but only a changed condition.

(b) "Friends, when she is sitting alone in the dim twilight, thinking of other and happier days, she will involuntarily put out a quick, glad hand to the one that was never slow to answer; but now, alas! there is no tender responsive clasp.

(c) "Turning with a strong, keen throb of painful remembrance, she sees, in the semi-darkness, only the empty chair—lonely and motionless, where once a beloved form rested and a warm heart beat.

(d) "And many and many a time, while the lonely hours of midnight are beating themselves away, you leap from dreams of remembered kisses and stretch out your empty arms in passionate longing—feeling sure that your dear ones are with you once more.

(e) "Spirit life is a garden of flowers.

(Signed) "T. Nixon."

Time, 20 seconds; 170 words; rate, 510 words per minute.

226. The spirit Faraday, claiming to be the same spirit that gave through another medium "Planetary Evolution," gave his writing No. 9, which is a reproduction, partially. (2623.) In the "Planetary Evolution" it is claimed the matter was given by inspiration or through the organism of a sensitive. In this case the spirit uses the presence of a sensitive to temporarily reclothe itself with form, and through such form gives direct, as it were, the same matter.

227. The spirit desires to prove that there may be "diversities of gifts" to divers persons, "but the same spirit"; also to show that if Faraday in the one case, as claimed, why not Fara-

day in the other? And farther, that spirits are able to recall and reproduce their former utterances.

227½. We find, from our experiments here, that spirits are able to read thoughts of different members of the circle, and also to quote from any book or paper in the room at the time of the seance.

228. Therefore we take every possible pains to know that the paper on which writing is done has no writing on it at the time the alleged spirit form begins to write, so that by no artifice whatever can we be imposed upon by fraud or accomplice.

229. Satisfied of these things, the amazing swiftness of the execution of the writings must forever remove such execution to some intelligence not known to exist in mortal form.

230. After Faraday, Prof. Denton made his writing No. 8. (1652.) Time, 18 seconds; 206 words; over 11 words per second, and the astounding rate of 686 words per minute.

231. As Denton returned into the cabinet the spirit Thomas Paine, in a clear, plain, and very legible hand, with unparalleled swiftness, made his writing No. 3. Time, 10 seconds; 171 words; over 17 words per second, and the amazing rate of 1026 words per minute. (2313.)

232. The time of the writings of this seance was carefully noted in three ways: first, Capt. Haughey held a watch that at the time was accurately marking seconds; second the vibrations of the pendulum marking seconds, and counted by the whole circle, or at least by six of them; and third, the secretary and others counted pulse-beats. All three of the methods were found to substantially agree.

Let the reader review the writings of this seance. He will find the whole number of words written to be 1069. The whole time taken up by the writers, 135 seconds— $2\frac{1}{4}$ minutes. This shows that 430 words per minute were written.

If Dr. Reed's writing be omitted, then the other four spirits occupied just 1 minute of time, and in that 1 minute the four wrote 676 words.

233. Now let the reader ask how many words the swiftest shorthand writer on earth can write in 1 minute, and he will learn that he cannot get out 300 words; but if he be confined to longhand, the same as these alleged spirits, he will have less than 100 words to the minute; so that the average time of these psychic writings is *six* times that of the swiftest longhand penman, and at least two and a half times as swift as any mortal shorthand writer, and three times as fast as a good reader can utter words.

234. At the beginning of this seance various members of the circle critically examined the tablets, found them clean, and locked them in the desk, leaving none in the desk but clean tablets. At the close of the seance they again examined the

tablets, and found that the writings had been torn from the identical tablets first locked in the desk as above stated.

(a) And still farther, as the alleged spirits were writing the secretary, Capt. Haughey, Mr. Boicourt, and C. V. N. House were so situated as to be able to see distinctly that the paper was blank as the writing began, in each case, and could see the writing come on the paper as the spirit hand moved along, just as is the case with an ordinary scribe, except as to time of executing the writing.

(b) Such were the methods of procedure of investigation by this circle. The reader is asked to carefully consider and determine for himself whether scientific or not. And not for one seance, but for more than one hundred seances.

Seance No. 25.

January 11, 1891.

235. The spirit forms were more than usually brilliant in appearance, conversation, wit, humor, and deep thought.

236. Among the materializations, one with a priest's cap on looked to be very intelligent; he said, "I am Martin Luther," and retired.

237. Another quickly emerged from the cabinet, looking quite comical, taking the chair ahead of him to a point beyond the center of the room from the cabinet door. Leisurely he looked about the room a moment, and then said: "I am Artemus Ward."

Capt. Haughey: "Artemus Ward?"

Spirit: "Yes, sir; Artemus Ward."

Haughey: "And you are Artemus Ward?"

Spirit (leaning over the chair back till his face was near to Haughey's face): "Yes, sir; the veritable Artemus Ward." Then, straightening up, he said to Haughey: "Your name is Haughey, I believe."

Haughey: "Yes, sir."

Spirit: "Say, Mr. Haughey, did you ever hear about that fellow that got upon a lard-barrel to show off, and just as the show began the head of the barrel gave way and let the fellow into the lard up to his arm-pits?"

Haughey: "I don't know that I did."

Spirit: "And you say you never heard about that?"

Haughey: "I don't think I did."

Spirit (retiring backward, smiling): "It seems to me you heard about it very lately."

The spirit retired amid great merriment of the circle at Bro. Haughey's expense.

238. Father King then stood in the cabinet door and took the horn, making the "voice of the trumpet long and loud," say-

ing: "G-o-o-d-e-v-e-n-i-n-g, f-r-i-e-n-d-s. I'm glad to meet you all this evening. And still the good work goes *on* and *on* and *on*, and will continue to go *on*."

239. There having been some question, in conversation among the circle, as to whether this spirit had actually visited Jupiter, he continued very loudly: "I have visited all the planets—Earth, Jupiter, Saturn, Mars—all of them and their inhabitants, and I know about them all." As he returned into the cabinet the voice of Sam cried out: "And Moses mit de bulrushes"

240. Then Sam himself came out and assisted in placing the writing desk in position, and, after making much merriment for us, retired.

241. Then spirit Reed stepped out to the writing-desk, and, while unlocking it and arranging the tablets, soliloquized thus: "I can't understand why it is that some who have been here not so long as I have can talk so much stronger than I can. This passes my comprehension."

(a) This he said in tones just a little above a whisper, but louder than we had before heard him speak. Several of us remarked "You are improving in vocalization, Doctor."

(b) Reed then took papers and tablets from the desk into the cabinet, soon returning with them, and in one of the tablets wrote his No. 19. (1338-1343)

242. And Denton his No. 9. (1656.) While Denton was writing this he was also making merriment for the circle by what we call dry puns, jokes, anecdotes, etc. Among the many episodes, when he had about half finished this writing, he stopped, raised his right hand a little, and rather smilingly looked at the secretary, saying "Say, Mr. Nixon, do you remember that at one time you and I were at a festival, and that opposite you at table sat a gentleman who, on the horseradish being passed, took an overdose, mistaking it for sauer-kraut?"

Nixon: "I remember the incident, and that we feasted together several times."

Denton "Yes. Well, when that horseradish took effect, which it did very suddenly, requiring vigorous use of handkerchief a'bout eyes and nose—"

Nixon: "Yes."

Denton: "And you asked the poor fellow what caused such intense weeping?"

Nixon: "Yes."

Denton: "And he said he had sudden remembrance that his grandmother, good soul, had been dead just two and a half years?"

Nixon: "Oh, yes; I remember that incident."

Denton (as he resumed writing): "You have an excellent memory."

243. Faraday wrote his No. 10, on change of seasons and climatic conditions. (2625.)

244. Then Father King wrote his No. 10, it being mostly in answer to questions corresponding to the answers in this writing, and up to date with science. (2739-2743.)

Seance No. 26.

January 18, 1891.

245. Spirit Denton, greeting us in made-up form, in answer to the question, "Have animals souls?" said: "Intelligent animals have souls. The dog, the cat, the horse, and I, have souls. But, jokes aside, every intelligence has a soul. When you were a babe you were intelligent, but could not talk—could only say, 'Wee, wee'; yet you then had a soul."

246. A wonderful make-up and oral speech of Thomas Paine. On the outside of the cabinet, between the west side of the room and cabinet door shutter, as the shutter was open, arose a phosphorescent appearance, which gradually assumed human shape, clothed as a man, having the appearance of the age of fifty, and of near six feet tall; having, also, in appearance, rather small veneration, and a good degree of front brain. At length this form, in highly finished oratory and rhetoric, with a very musical intonation of voice and fascinating power, such as but few orators possess, began speaking an oration which we recognize as No. 4 of Thomas Paine. As the spirit finished this speech he gradually sank, until he apparently vanished through the floor. (2346.)

247. In a moment a form was standing in the cabinet doorway, which was recognized by us all as the same person whom we had just seen vanish downward to the floor and out of sight.

248. The cabinet door shutter stood open at right angles to front, so that the door opening of the cabinet was, to us, on the left of the shutter, and the first appearance of this spirit was, to us, to the right of the shutter. The door shutter was between the first appearance and the door opening. From where the spirit first appeared there was no way into the cabinet, except endosmosis (the wall of the cabinet being in the way), but to go round the cabinet in full sight of all the circle. But, at this time, no one of the circle saw this form or any form pass round the shutter. On the contrary, the members of the circle saw the downward dematerialization of the spirit form on the right hand of the shutter, and all in the room (twelve persons) saw, immediately, the same form standing in the cabinet doorway to the left of the shutter.

Query: Was this dematerialization and immediate re-form, or was it endosmosis?

249. As this form withdrew from our sight behind the inside cabinet door curtains, E. V. Wilson, in his old-time appear-

ance, greeted us in full visible form, saying: "I wish I could talk like that man. He is a master mind, a lofty genius."

250. Among the many forms of this seance was one representing a Chinaman, talking, chattering between whisper and oral speech, but we could not understand. He would say: "Me no likee Melican man; me Shina" (pointing downward).

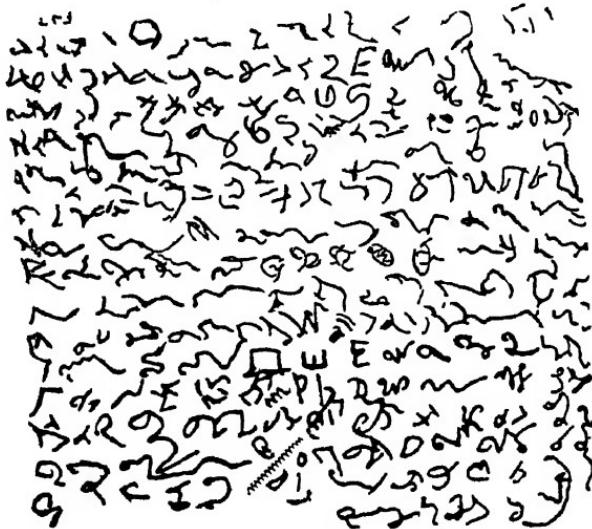
We ask: "Can't you get at something we can understand or comprehend?" He would reply, "Me Shina," and then pantomime as though writing, and say, "Me litee."

We say: "You will try to write for us some time?" He answers with an affirmative bow.

The reader may ask: "If he could understand English, why not speak and write it?" By reference elsewhere it will be learned that spirits discern thoughts and know them independently of an arbitrary lingual expression of thought. (2849-2850.)

251. Spirit Reed at length stood forth at the writing-desk, and took two of the tablets therefrom into the cabinet. In a few moments he returned and wrote in our full and plain sight his paper No. 20. (1844-1847.)

252. When Reed had retired, an angel whom we did not know stood at the desk and made, on the paper, below Reed's writing, these characters, to-wit:



WHAT IS IT?

253. So far, we fail to find that this writing is any known style of shorthand, nor have we learned that the characters belong to any known language of modern date.

(a) But Prof. Denton said that the spirit who wrote this is an ancient who lived in the mortal twenty-five thousand years ago; and that this language is now entirely obliterated from the earth, and that no mortal can now translate or interpret this writing; that he (Denton) thinks some spirit will sometime translate it for us; that by and by it will be found of millions of dollars of value; and that this spirit comes from the higher spheres, for the moment, at the special invitation of these controls.

254. If here is a message in a language that is entirely unknown to the entire human race on earth, we have the evidence, at once, that must prove beyond every possible cavil the genuineness of these phenomena here; and the absolute genuineness of our claims as to the cause of the phenomena. No possible theory yet promulgated, other than as Spiritualism claims, could account for it.

255. After this stranger had written and retired, spirit Denton wrote in a very clear, legible hand his No. 10. (1658.)

256. When Denton had done and retired, that scientific sage, Prof. Faraday, tall and graceful, emerged from the cabinet and made his writing No. 11. (2632.)

Here is more reproduction of some matter of the Faraday pamphlets.

257. At a seance January 21, 1891, there was the phenomenon of an oration by a full-form visible materialization to a magnificent degree. Spirit Denton, standing near the center of the room, said, in good oral speech, his oration No. 1. (1922.)

258. On this occasion Erastus Coffin, in very complete identity of form, stood brilliantly in our midst and discoursed somewhat in his old-time eloquent manner, at great length—at least ten minutes—saying in substance that he was a spiritualist even when trying to preach what was called the gospel. He never opened that Bible for a text but what spirit communion stared him in the face. And sometimes he got so far along as to be “objectionable to the brethren.” But his love of popularity forbade that he should sail out into open sea. Before closing the mortal life he had almost entirely left the ministry, but durst not let the world know how the windows of heaven had been opened unto him.

Seance No. 27.

January 25, 1891.

259. (a) In addition to the regular members of the circle and two who had previously set with us, Dr. Worthen, of Paola, Kansas, was admitted.

(b) The forms were not so brilliant as usual, nor did they get so far away from the cabinet.

(c) There were, however, some twenty materializations, but most of them had, on several prior occasions, stood forth before us.

260. The test concerning the locking and unlocking of the desk: The desk being put into place in front of cabinet door, spirit Reed, the chemical control, standing in the cabinet door, invited the secretary up and said to him: "Please take the cork out of the mucilage bottle and put some mucilage on a small piece of paper and have Mr. House paste the paper over the key-hole of the desk." Mr. House did paste the paper so as to cover the keyhole in such manner as that the lock of the desk could not be reached by key from the outside of the desk without tearing or removing the paper. After the paper was thus pasted over the keyhole, the desk was examined by the circle and the lid found to be locked. Then the desk so locked, with the keyhole so covered by said paper pasted across the keyhole, was placed near to the cabinet door, where the spirit was standing as he watched the process of covering the keyhole.

261. In a little while after the desk was placed before him with the covered keyhole, the spirit Reed unlocked and raised the lid without breaking the paper that covered the keyhole; and, after looking the tablets over as usual, wrote, but not so rapidly as usual, his paper No. 21. (1348-1357.)

262. Then Faraday made his paper No. 12, in continuation of his No. 11. (2623.)

263. Then there was a writing signed "Will Denton":

(a) "All true minds look upon men and things. Individual triumphs are wrong, but come out purified at last, like gold—all the better for trial.

(b) "Who has the courage of soul to say he believes it? still more the independence to live his nature out? What will people say? Perhaps you belong to the church, perhaps you feel like bursting away from your sectarian bands and doing your own thinking.

(Signed) "Will Denton."

264. This hardly seems like Prof. Denton, nor did the writer seem to have as full reflectives as the Prof. Den'on. There may be some Denton much resembling Prof. Denton, but who was generally known as Will Denton. Moreover, this is an elliptical writing.

265. A personage resembling Faraday, but not quite so tall, wrote thus:

(a) "You can give up everything, friends, but this glorious light that is shining.

(b) "If the luminary which now sheds its light upon you and interpermeates your sphere should sink forever in your ocean bed, clouds and perpetual death would environ you.

(c) "As this dispels fogs, heats your air, and aerifies and illuminates the world."

Seance No. 28.

February 2, 1891.

266. About twenty very brilliant materializations. Among them, Thomas Paine came forth again as described in the minutes of last meeting, and gave us a little talk thus:

(a) "Friends, prepare yourselves with an arsenal, one that can be heard the wide world over. Fraud is the word. Fraud is the cry. Fraud is the argument. Fraud, fraud, fraud! All these forty years 'fraud' settles the question. Get you a club—not with tongue, but with hand as well. Hold your heads up. Boldly defy them, as I used to do, and you will be more respected. Bear in mind what I have said and what I have told you.

(b) "We come to tell *you* for the *world* of the glorious realities beyond the tomb."

(c) Then vanishing, or rather fading away as fades away the fog of a valley by the hot sunshine, he suddenly reappeared in full form in the cabinet doorway, then instantly stepped back of the door vail, and, as he did so, a form which we all recognized as

267. Spirit Denton rushed past the retreating form of Paine, to a chair just in front of the cabinet door, shoving the chair ahead of him, with his hands, to a point about six feet from the cabinet door. With brilliant, sparkling eyes, and all animation, he found a voice and made his oration and colloquy No. 2. (1930.)

268. As Denton returned into the cabinet that peculiarly attired, venerable, tall, commanding personage whom we recognize at first sight under the sobriquet of Father King stood, full form, in plain sight of us all, and, in a loud, deep, guttural voice, saluted us: "Good-evening, friends." Then he picked up the trumpet and spoke through it his oration No. 1. (2749.)

269. Erastus K. Coffin, a Methodist minister while in the mortal and a cousin of the secretary, next appeared upon this spiritual rostrum, in the center or near the center of the room and five feet from the cabinet dorway, at the back of a chair, after the manner of standing when preaching in a private house, and in good, round oral speech, spoke to us some ten minutes. somewhat thus:

(a) "Good-evening, friends. How d' ye do, Mr. Secretary? Do you think you could challenge me for discussion now?"

(b) Secretary: "It is likely that if I should, I would be vanquished in the undertaking."

(c) Spirit: "Well, I suppose you would."

(d) Question: "You once preached as a Methodist: would you preach the same way now?"

(e) Spirit: "Oh no; except in small part. I used to swallow as good, wholesome spiritual food the whole record—fish-story and all; but much of it was spewed out with the old body, and when I found it gone, I felt as much relieved from the abomination as did that mythological whale when he got rid of the indigestible Jonah.

270. "Friends, this is a beautiful world where I am—and this work in which you are engaged is more glorious than any of you can yet know. But the world is so ignorant, is so blind, is so enveloped in clouds of thick darkness! Oh that I could weep away the darkness and gloom that hangs like a dismal pall over the inhabitants of earth! I could weep, I could weep my own soul away, if thereby I could let the sweet light of heaven into one poor, ignorant, benighted, earth-bound pilgrim!"

"All heaven is working for the amelioration of the human race from the deep darkness of superstitious ignorance. Oh, the dark clouds do roll so slowly away! I could weep—oh, how I could weep!"

(a) Much more of like import did this brilliant visitant from beyond the tomb say to us on this, to us, ever-memorable occasion.

(b) Such solemn, earnest solicitude, such sympathetic pathos in the delivery of the oration, we seldom if ever see or hear from an orator in the mortal.

271. As the writing-desk was being placed at position in front of the cabinet door Prof. Faraday stood in the door, looked around a moment, and retired. Dr. Reed passed him at the door out to the desk, unlocked it, examined the tablets, and returned into the cabinet, taking a tablet with him. Then Denton came out to the desk with a tablet in hand, closed the desk lid down, placed his tablet thereon, and wrote in his usual manner his paper No. 11. (1664.)

This was all of the writing at this seance; but spirit Reed experimented with the desk lock in a very amusing way, and at the same time it was to us an excellent test, if we needed such.

272. The spirit asked for a pocket-knife. Mr. House handed his knife, with the blade open, to the spirit. The spirit took the handle in his right hand, and merely placed the point of the knife-blade against the desk at the keyhole, and while the point of the knife was so held the bolt of the lock slid back and forth, locking and unlocking the desk. Someone suggested that the spirit manufactured a key from the metal of the knife.

273. Then the spirit gave the knife back to Mr. House, and asked for a long slip of paper. A narrow slip of paper, some eight inches in length, was handed to the spirit. The spirit stood away from the desk so as only to conveniently touch the key-hole with the farther end of the said slip of paper as the paper was held by one end in the extended right hand of the spirit.

Then we could hear the bolt of the desk lock slide back and forth, locking and unlocking the desk.

274. When the spirit would thus lock the lid, he would ask that some person of the circle try to raise the lid, but on such trial the lid was invariably found to be locked. Then the spirit would again reach to the lock with the end of the said strip of paper, we would thereupon hear the lock bolt slide, and on trial find the desk unlocked. This experiment was repeated until every member of the circle was satisfied of the test and that the test was beyond question genuine. We know it was done, but how we do not know.

It is said that in the olden time spirits could and did unlock things that were fastened by lock and key, and we know it is done now.

Seance No. 29.

February 8, 1891.

275. T. C. Buddington, of Massachusetts, who claims to be the sensitive used by the spirit M. Faraday for the production of the Faraday pamphlets, having been in this neighborhood for several days, on this evening visited our seance, as a scientific critic.

There was but little spirit oral oration given us at this time, but there were some twenty good materializations. The very first one was so complete, and its individuality so different from that of the medium, as to take Prof. Buddington's mind clear beyond the region of fraud for explanation.

276. Professor Buddington claims some knowledge of esoteric philosophy, in answer to which a form made up and stood out before us, claiming to be the veritable Buddha, and the Professor acknowledges a resemblance to his clairvoyant appearance.

277. Then Prof. Wm. Denton is presented and engages Prof. Buddington in conversation.

278. Next came a form that has all along been before us as Prof. Faraday; our visitor concludes the appearance genuine.

279. Then Thomas Paine rises up outside the cabinet; we all recognize and speak to him, and he responds in good oral speech. Our visitor asked: "Are you the veritable Thomas Paine of American Revolutionary history?" The spirit answered, "I am he," and, raising his hands and eyes upward, passed out of our sight, seemingly going down through the solid floor, and instantly is standing full form in the cabinet door, five or six feet from where he went down as above stated, saying, "Well, friends, here is Thomas Paine again," and simply vanished.

279½. Then came a form, a stranger to the circle, but who said his name was John Buddington; our visitor acknowledged the *fac-simile*.

280. At last our clever Sam held colloquy with Prof Bud-dington, to the visitor's astonishment.

281. Now came the writing, which knocked all incredulity out of our visitor, except as to the identity of the claimed personalities, behind an assumed theory that these controls set out these forms as automatons and with such automatons play upon our fancy, deceiving us *only* as to the personality, and another side of the question, the same as used by our religious opponents, that the forms are mischievous spirits making false representations.

282. But Denton now makes his writing No. 12 (1670), on the unity and dimensions of the material universe, prophetic of what may be expected in the coming ages of spirit life.

283. Then spirit Reed, in his No. 22, continued the subject into the realm of spirit power, with such wonderful logic as to amaze our visitor, he knowing of the limited knowledge of our medium.

The reader is urged to study these two writings: Reed's, 1358 to 1361; Denton's, 1670 to 1674.

Seance No. 29½.

February 15, 1891.

284. Eight members of the regular circle were present. Visitors admitted: Caroline Job, Keturah Hartung, Pearl Hartung, and Anna Harrison, of Wellsville, Kansas.

(a) The materializations were very good and the individualities mostly well set out.

(b) There was a very great change in the appearing of those forms that arose from the floor.

(c) Instead of rising as a mist or cloud and developing as they arose, they came up already developed as they arose, and presented the exact appearance as though there were an opening through the floor of the room just in front of the cabinet door and the forms brought up through the opening on the platform of an elevator, and the disappearance of the forms was as though going down through the floor on the platform of an elevator; but the floor at the same time had no such opening.

(d) Neither was there any appearance of elevator platform, but the forms themselves only appeared as they would have appeared coming up into the room on an elevator platform.

(e) In both the ascending and descending of the forms as the chin would reach the floor level the whole countenance of the form, arising or going down, as the case might be, was very bright.

285. Prof. Wm. Denton stood before us and made to us, in clear oral speech, his third oration, partly in answer to the allegation that the form here claiming to be Prof. Wm. Denton was somebody else, or another Denton.

286. When the desk was placed for writing, spirit Reed took from the desk two tablets into the cabinet, and, soon returning with them, wrote very rapidly his No. 23. (1362-1364 a.)

287. Then Prof Denton made his writing No. 13 (1676), and, while writing it, spoke of the reason that sometimes they take the tablets into the cabinet, as being to magnetize or sensitize the paper to secure the impress of the writing as the photographic plate is sensitized to receive the impress of the desired object on it.

288. When these writings were done and the spirit Denton retired, Prof. Faraday stepped out to the desk, picked up the papers, one at a time, upon which Reed and Denton had written, and examined them as though for criticism; then, as he laid them down, he said: "I do not see that any correction is needed."

289. According to the promise, spirit photography became one phase of this sensitive's mediumship; but, as this has been given to great extent by others, there is but little space devoted to it in this volume, except as the regular seance incidents call it forth.

We had been discussing the question as to how the negatives are made—whether the spirit artists impress the picture on the sensitive plate in some peculiar way, or whether the picture is taken from a materialization sufficiently made up to reflect or radiate actinic rays.

290. The control Sam having, as he alleged, heard our talk, said, in his peculiar German brogue: "Those pictures are not stamped on the plates. Every spirit picture taken here so far is materialized on—that is, is an impression on the plate by actinic radiations from the materialized spirit form. They are not stamped on there at all, not one of them. My medium is not running the stamping business."

Seance No. 30.

February 22, 1891.

291. (a) In addition to the visitors of the last seance, G. H. Walser and his wife Hannah, of Liberal, Missouri, were admitted to this sitting.

(b) Notwithstanding the amount of new material in the circle, the materializations were fairly good, and quite an amount of good oral speech was given to us.

292. For the benefit of the visitors, a spirit stood outside the cabinet and drew the cabinet door curtains aside, so as to show to all the circle the medium sitting quietly in his chair inside the cabinet. This experiment was prolonged until each person of the circle confessed entire satisfaction that, at least in that instance, there was no fraud on the part of the medium.

As is customary, much of the time of the seance was given to spirit friends known to the visitors.

- 293. Dr. Reed made his writing No. 24. (1365-1370.)
- 294. And Denton his No. 14. (1681.)
- 295. Spirit Prof. Faraday gave his writing No. 13. (2639)
- 296. Then a form stood forth at the desk, claiming to be Judge Edmonds, and wrote thus:

"Friends, there is a constant struggle between the lower and the higher scales of life, on your earth, to-day; tending ever to draw toward the inner principles which, lying midway between the upper and the lower, are capable of preaching either salvation or damnation.

(Signed) "Judge Edmonds."

- 297. The reader needs to remember that at every seance the control Sam is at all times ready with witticisms, jests, sarcasms, and scintillations of deep thought, knowledge, wisdom, psychic tests, etc., etc., to the great delight, benefit, and instruction of the circle.

Seance No. 31.

March 1, 1891.

- 298. Present, eight members of the circle, and John Hartung, of Wellsville, Kansas, as a visitor.

299. The spirit form Toms Nixon, as is his custom at these seances, when someone present desires a self-evident test, stands forth in the cabinet door, smooth shaven, and looking to be a young man; he begins to pass his right hand over his face and chin as one does stroking his own whiskers, and after two or three strokes of the spirit's hand, the beard begins to appear, and at each stroke the beard is seen to be longer and longer, until there are long, flowing black whiskers and black hair upon the head; then, after pausing a moment, he begins the stroking of the whiskers anew, and after several strokes, the whiskers begin to turn gray, and at each stroke of the spirit's hand the whiskers are more gray until white, and the hair of the head somewhat gray; then a stroke of the hand on top of the spirit's head removes the hair, so as to make the partially bald head—and there stands the form of an old man, as shown in picture No. 203; and then the spirit strokes again and the transformation and trans-coloration are gradually reversed, until the form stands before us the image at least of a young man, without whiskers or beard; then it suddenly vanishes or dematerializes slowly away, beginning at the feet, and as the lower part of the body vanishes away the head goes slowly down, and finally the chin seems resting on the floor and the head is suddenly vanished. (See page 42.)

(a) This one feature, alone, puts all gainsaying of visitors to silence.

Photography.

300. Psychic photography has been successfully and abundantly entailed upon this medium; and during the day or two past Mr. Hartung and others had been sitting for spirit photographs with very gratifying success, and upon one plate of Mr. Hartung's was a picture that none clearly recognized; so at this seance Thomas Paine came forth, standing before us, and said to Mr. Hartung. "Do you know I am on your photograph? If you examine, you see my hair is roached in front, and you will see it is the same way on the photograph."

301. In answer to a question: "Yes; I was at Memorial Hall the other day, and succeeded in getting a speech to the people by one sensitive there."

302. Then spirit Dr Reed, after the usual manner, stood at the desk and wrote his No. 25. (1371-1375 b.)

303. Then that bold, thought-enunciating personage, Thomas Paine, made his writing No. 4. (2318.)

304. At a special seance one claiming to be Epes Sargent came forth in our midst and made to us an oral address, exhibiting much mental vigor, concerning unfoldment:

(a) "Water may be raised to steam and steam to electricity. Franklin gathered electricity from the vapor clouds and bottled it up for use. When understood, this was a wonder—a great wonder to the world, but wonders never cease, though always too far off for theorists.

(b) "Theorizing settles nothing, is of little avail. Facts, positive facts, are the only revelators of true knowledge.

(c) "In this modern dawning no medium can give clearly the dazzling glory thereof.

(d) "Words are too cumbersome, too inadequate. No human speech can convey to any in the mortal anything more than a vague conception of our Father's mansions.

(e) "You ask me for a sketch of the morning land; but the best vehicles of thought from us to you are entirely too gross to convey sufficient facts to your comprehension.

(f) "This is my first effort here, and I cannot hold conditions longer now, although I am here to stay."

Seance No. 32.

March 8, 1891.

305. Six of the regular circle, and E. S. Edwards and wife, Sarah Lovell, of Spring Hill, and Dr. Price, of Clinton, Mo., visitors, are present.

306. Spirit Reed arose at the desk outside the cabinet—that is, the form was made up *outside* the cabinet, instead of inside, as usual, so that the circle beheld the form being made up at the

desk, and saw it begin to write his No. 26, and vanish downwards. (1376.)

307. Immediately that indefatigable worker in psychics, Prof. Denton, arose in the same place, took up the wide 26-line tablet, tore therefrom a leaf, took the leaf by the lower left-hand corner between the thumb and forefinger of his left hand, and then extended his left hand and arm upward to an elevation above his left shoulder of about 45° , the single sheet of light, thin, tablet paper also moving upward its plane with the line of elevation of the left arm, the paper still being retained between the thumb and forefinger of the thus elevated left hand; then the right hand was quickly elevated to a position just above the paper and moved over the paper as if writing; and when, apparently, the bottom line was written, the leaf was laid upon the table and another leaf was quickly torn from the same tablet, likewise held aloft in the spirit's left hand, written upon by the spirit's right hand, and let fall upon the floor near the center of the room; it was picked up by Mr. House and passed to Mr. Price, who retained it to the close of the seance, when we found twenty-four lines written on that sheet and signed "William Denton."

This whole writing movement of this arisen brother was one in the clear sight of the whole circle present, and was done with as wonderful rapidity as any we have had to this time, not less than near 600 words per minute. We had thoroughly examined these tablets before the seance, and found all clean of any writing whatever. And this writing constitutes spirit Denton's writing No. 15. (1687.)

308. As Denton retired downwards that personage who served as a sledge-hammer to break the way for an influx of light from on high arose to the desk and wrote very rapidly, to-wit:

(a) "No human 'crank' can stop this march. This light is infinitely divine in self-manifestations of angels to men. Their first manifestations commenced in spirit life. No human being can control it; neither can popes, bishops, or priests. It is like the law of gravitation—it is self-evident and imperishable. It is everlasting because its highest aim is the endless unfoldment or development of the spirit immortal, inherent in each individual of the human race."

(b) "Through all the unfolding evolutions and cycles of time, this work will be still onward and upward."

(c) "Though born in the bosom of the eternal, yet the sweet influence is seen in the blush of the rose, in the rolling march of the spheres. It ever seeks to uplift the human spirit into the realm of eternal thought."

(d) "We proudly knock at the shining doors of both the terrestrial and celestial. We enter the golden gate way to the ever-fruitful field of this true philosophy."

(e) "This reveals to man's inner consciousness that within his coarser rudimental garments there lies a spirit germ immortal that shall rise triumphant over the king of terrors and the grave and live forevermore.

(Signed) "E. V. Wilson."

309. One very interesting feature of this seance was that, at times, while one spirit was at the writing-desk, another was standing in the cabinet door; and this fact was freely commented upon by the circle at the time of the occurrence.

Seance No. 33.

March 15, 1891.

310. (a) Present, six persons of the regular circle; P. H. Watson, of Liberal, Mo., Mrs. Dr. Lamb and J. B. Lamb, of Parsons, Kas., Mrs. Long, of Kansas City, Mr. A. G. Newton, of Olathe, Kas., and one other person, as visitors; making twelve persons as sitters in this seance.

(b) This seance was not so good in phenomena as at the meetings for several weeks past.

311. The personage we generally recognize as Thomas Paine stood forth at the cabinet door. One of the visitors remarked to one of the circle that this form "resembles Mr. Aber." The form instantly vanished, and immediately there stood a form large and tall in the cabinet door, looking as much as it is possible different in every way from the medium. This satisfied or seemed to satisfy all minds in the circle but the one.

312. When the sceptic as to steam propelling a boat upstream was standing on the bank of the Hudson, demonstrating what a fool Fulton was, he was told: "Look! yonder she comes; she goes by, puffing away. What say you now, Mr. Steamboat Sceptic?" "Yes; she moves, but not by steam. She goes, but any fool knows steam can't move her along; some power of the devil may," was the substance of his reply.

313. After considerable display of materialization, spirit Dr. Reed stood forth at the desk and made his writing No. 27. (1380-1383.)

314. In partial answer to a question as to whether or not there ever was, south of Africa, a continent, now under water, there was this writing:

"Yes, there is evidence which goes to prove that the continent Lamura did exist, and that it sank several years before Atlantis. We will write more upon this subject later on.

(Signed) "Father King."

Special Seance.

March 19, 1891.

315. Thomas Paine stood at the desk and took therefrom two geological specimens, examined them, and asked the secretary:

316. "Do you know, sir, the geologic place of this fossilized fish? This is but a small portion of that fish. The duration of the life of this fish was about one hundred years. It belongs to the super or upper carboniferous limestone, and was an inhabitant of the recent carboniferous seas.

317. "This starfish fossil seems to be an erratic wanderer. In its life it was larger than a common skillet and lived some two hundred years. In its first fossil state it was larger than a skillet, but in its wanderings it has worn and wasted away to its present diminutive size; and, if boxed up now, would, probably, in less than fifty years, entirely disappear in its present organized form, but the particles, the atoms composing it would not be lost—they would be giving expression to some finer and higher degree of life, in some higher form of life than the starfish.

318. "You cannot destroy the atom. So you, when the old tenement is destroyed, being the life of the atoms composing the old tenement, will inhabit a new tenement composed of atoms of more spiritualized activity.

319. "In this new tenement you will be free from sin, tobacco, and liquor, and every impurity."

Seance No. 34.

March 22, 1891.

320. Six of the regular circle, and as visitors, Leroy Nixon of Kansas City, Mo., Mrs. D. Lamb, of Parsons, Kas., and George Armstrong and wife, of Moline, Kas., present.

A test for the benefit of the visitors:

321. A stranger stood in the cabinet door, and asked the secretary to stand near him. When the secretary was near to it, the spirit said: "Nearer yet, and turn your back to me." Then one of the circle took a cane that was in the room, and laid it on the heads of the secretary and spirit, so that the whole circle could see that the secretary and spirit were of equal height. The feet of the spirit were plainly to be seen resting on the floor. As this test was going on the spirit was patting the secretary on the head and shoulders.

(a) This seemed a sufficiently scientific test to the visitors that the alleged spirit in this case was not the medium, seeing that the medium is not as tall as the secretary by nearly six inches, and no chance for confederate tricks.

(b) Sam rose up at the desk, unlocked it, put a copper cent into the desk, and said he got it out of Mr. House's pocket. Mr. House examined, and said: "You must be mistaken, Sam; I don't miss any money."

Sam replied: "I said I got him *out* of your pocket, not *in* it." Sam continued at repartee with various members of the circle for a short time, and suddenly vanished out of our sight.

(c) Then followed the writings of Reed, Denton, Wimmer, and Lamb. Those writers all seemed to materialize at the desk outside the cabinet, in the little recess at the northwest corner of the cabinet. These materializations and dematerializations were in such rapid succession, right in sight of the circle, as to be wonderfully astounding even to those of us who have been familiar with these phenomena.

(d) Thomas Paine was one moment in the space outside the cabinet, the next moment in the cabinet door, no one seeing him go from the space to the door; but he was seen to go down, apparently, through the floor, and instantly to come out of the cabinet into the doorway.

322. The writings at this seance were all done at the desk on the north side of this little partially enclosed space, and were as follows:

Reed, his No. 28. (1384-1390.)

323 Denton, continuing a former one on progression, made his No. 16, in three parts. (1693.)

See portrait at 953.

324. Mr. Lamb, who was recently translated, wrote:

(a) "Dear friends, we have an inexpressible longing to communicate with the dear ones left behind. We strive, in every possible way, to make you conscious of our presence. While dwelling in a higher life and having put aside our coarse, fleshy bodies, our love nature soon becomes more active than while on earth, and we are often able to pour healing or soothing or purifying magnetisms upon those, especially, who keep their better nature receptive to the pure and good."

(b) "But how are we received by our friends to whom we come so tenderly? Under the baneful and superstitious religions of to-day, we will be called devils. A husband, mother, sister, or other friend will be made fun of, or told to begone—'Thou art the evil one!'

(c) "Whenever we succeed in making an impression, and often in grief and tears, we are driven back to our divine abode."

325. Judge Wimmer wrote:

"This is a glorious world which we inhabit. We travel over here, and wait to meet our loved ones there. It is only a step, friends, into the realms of the infinite."

(Signed) "Judge Wimmer."

Determining Heights of Forms.

326. During the interim to the next seance we pasted by the side of the cabinet doorway, upon the door-casing, strips of white paper: one 12 inches above the floor, the next slip 2 feet above the floor carpet, and so on at 3, 4, 5, 6, and 7 feet, respectively, above the floor, with inches marked between, and one paper fixed at 5 feet $4\frac{1}{2}$ inches, that being the exact height of the medium; so

that, by this arrangement, all the sitters in the seances could easily discern the heights of such persons and forms as would visibly appear at the cabinet door or emerge from the cabinet into the room. This arrangement we henceforth knew as the "spirit height register."

327. At the first seance thereafter, as soon as the medium entered the cabinet, that spirit form which we recognize as Dr. Reed stepped out of the cabinet door, looked about the room, observed and examined the slips of paper forming the said height register, and so stood at the register as that we observed his height to be 5 feet 7 inches. Then Reed returned into the cabinet and the controls requested that one of us take a cane and, as the spirit would stand for measurement, to so hold the cane on the spirit's head while the other end of the cane would be against the register, marking the exact height of the spirit form being so measured.

328. In this way and manner did we henceforth determine, whenever we so desired, the heights of the various alleged materializations that stood to our view, and at a single seance this list of forms appeared for measurement with their respective heights registering as follows, to-wit:

329. Dr. Reed.	.....	.....	5 ft. 7 in.
Prof. Denton.	.....	.....	.5 ft. 6 in.
William Peacock.	.....	.....	.5 ft.
Judge Wimmer.	.....	.....	.5 ft. 11 in.
Dr. Britt.	.....	.....	.5 ft. 7 in.
Harry, a small boy	.....	.....	.3 ft.
Wm Jenks.	.....	.....	.5 ft. 8 in.
Wm. Hill.	.....	.....	.5 ft. 11 in.
Gen. Sheridan.	.....	.....	.5 ft. 2 in.
Will Keplar.	.....	.....	.5 ft. 5 in.
Uncle Bobby Rogers.	.....	.....	.5 ft. 4 in.
One called Harrison.	.....	.....	.5 ft. 6 in.
*Cotubamana.	.....	.....	.8 ft.
Mary House.	.....	.....	.5 ft. 3 in.
Martha House.	.....	.....	.5 ft. 5 in.
A boy and girl form, both at once, side by side, each	.....	.....	.3 ft.
Dr. Lamb.	.....	.....	.5 ft. 8 in.
Zechey as in life, deformed	.....	.....	.5 ft. 3 in.
Zechey as now.	.....	.....	.5 ft. 8 in.
Johnny Clark.	.....	.....	.4 ft. 6 in.
Henry Overstall.	.....	.....	.5 ft. 8 in.
Clarence Wright.	.....	.....	.4 ft. 10 in.
Toms Nixon.	.....	.....	.5 ft. 10½ in.
Tommy Hines.	.....	.....	.5 ft.
Thomas Jenkinson.	.....	.....	.6 ft.
Henry Peacock.	.....	.....	.5 ft. 8 in.
Sam Schmidt.	.....	.....	.5 ft. 9 in.

And so from time to time we measured and obtained all variations of height from 1 to 8 feet.

330. *This extraordinarily large and tall personage represents that he is the Indian chief of the island of Higuey, adjacent to Hispaniola, as per Joseph Priest.

331. At one seance this tall form was mentioned by some of the circle, and the question raised as to whether this be who it claims; whereupon the secretary remarked that if this were the real Cotubamana, the top of his head would more than reach the ceiling if he would stand erect.

332. Immediately there stood in the cabinet doorway a very large form, and so tall that his head was against the arch over the door, against the ceiling of the room, the form being over 8 feet tall.

333. "Mr. Aber on the back of his chair," says the sceptic.

334. Well, if Mr. Aber were to stand on the highest pinnacle of his chair back, his head would not reach so high as to the center of the arch over the door.

335. Again, he could not stand in or on his chair, in any way, in the cabinet door, but what we could see the chair. This we all know; and we farther know that we have never, at any time, seen Mr. Aber standing on or attempting to stand upon his chair during a seance.

336. We also do know that we have seen and do see these alleged spirit forms, from the lowest to the tallest, as before mentioned, standing with their feet squarely upon the floor of the room. We see their feet and entire form from head to foot. Some of these forms we discern to be twice, some three times, some four or five times the size of Mr. Aber, and some, again, not one-third as large as he.

If our method, here, is not scientific, will some sage tell us how the beholding of the falling of Sir Isaac Newton's apple was scientific?

337. Elongation? Yes; we have, upon careful discernment, proven to our satisfaction that materializations are susceptible of extension and contraction, both as to size and height, seemingly at will; but that only the more proves the intellectuality of the phenomena.

(a) But we now present the reader with a set of facts in a single case, which takes the whole matter entirely out of the "statute of frauds":

338. J. H. Pratt, at whose residence this series of seances began, had been laid low, near unto death, by paralysis, and among the remedies applied, Dr. Carson, the magnetic healer of Kansas City, had been called; and perhaps it was his magnetic touch and medical skill that served to prolong his life.

(a) While the Doctor was, from time to time, visiting this patient, he arranged for and gave to the citizens here a public

discourse, in which he set up his theories as to causes of disease and how the magnetic treatment thereof is superior in efficacy as remedial.

(b) Our circle and medium attended this lecture, and we all thought it "just grand."

(c) At our next seance, being March 28, 1891, we congratulated ourselves on having had the opportunity to hear so good a medical discourse, and especially our medium was pleased with the discourse.⁴

338½ Soon after the seance began, that spirit whom we have no reason to doubt being the veritable Prof. Denton, in visible form, walked out of the cabinet, to a chair in front of the cabinet, and there, standing in plain sight of us all, in clear, distinct, oral speech, made a criticism of the said speech of Dr. Carson, not at all in accord with the prior notions and opinions of this medium and those of us who heard the medical lecture

(a) It is probable that one purpose of this criticism was to teach us that the spirit does not always reflect the notions of the medium, or of the circle, or of any member of the circle.

(b) Second, that the thought of the spirit, as given, is foreign to that of the circle, and sometimes above the knowledge and mental capacity of the whole circle and medium combined.

(c) Third, that spirits can and do take cognizance of the mental operations of mortals, when so desiring.

(d) Therefore this criticism is given as Prof. Denton's orations Nos. 4 and 5 (1913-1967), which the reader should immediately read and well consider; and, especially, persons at all versed in *materia medica* may find something there as deep as to be found anywhere in medical research.

Seance No. 35.

March 29, 1891.

339 Visitors, Mr. J. G. Clark, of Topeka, Kas., and Leroy Nixon, of Kansas City, Mo.

(a) The reader who is in the least conversant with anatomy and physiology must know that human oral speech is produced by the instrumentality of certain anatomical apparatus, called vocal organs; through these the spirit, while in the mortal form, by speech, conveys thoughts to other incarnate spirits who have auditory apparatus as a channel of thought reception.

340. An excarnate must produce speech to an incarnate by the same philosophical process that is required for speech before transition.

341. A materialization, to produce audible, articulate speech, must be provided with sufficiently formed material vocal organs to cause aerial vibrations making impressions of the necessary words upon the auditory organs of the incarnate hearer.

342. Some decarnates are much more expert in so reclothing themselves with these organs of speech than others; and we find that of this band of spirits Prof. Denton and Thomas Paine show the greatest adaptability in such vocalizations, each of them being able to hold and use the materialized vocal organs to an amazing degree of approach to their manner of action while yet in the mortal.

343. And so spirit Denton, at this seance, in his old-time mode of speech while lecturing in the mortal, continued the subject of his oration No. 4, making to us his No. 5. (1967.)

344. When the form of Denton had faded away from our sight, Brother Zechey, in very brilliant materialization, stepped out of the cabinet to the chair, having the deformed appearance of himself while in the mortal.

When very young he had an attack of malaria, and was then so mismanaged by his nurse that his spine just below the shoulders was injured; that part of the body below this injury grew no more, but above the injury the body grew to natural adult size. This injury, also, caused an enormous spinal outward curvature at the lower points of his shoulder-blades. He was a common-sized adult body above the injury, and only the size of that of a child of eight or ten years below the injury, so that his height was not normal by at least eighteen inches or two feet. He was transferred to spirit life aged about thirty-two years. For some moments this spirit walked about, outside the cabinet door, exactly as an uneasy, caged lion, remarking: "Say, Jabez, did you ever see a caged lion?" Some one in the circle remarked: "He must have had rickets or something of the kind." When he replied: "No, I did not."

345. Then the form straightened up to natural adult height and size—deformity all gone, natural symmetry alone remaining—talked in a jovial way for a little time, and then said: "Well, I must go back now, if I can get back. I guess I cannot get back. No, I guess I can't get back into the cabinet—guess I can't make it." He began to sink down as though passing through the floor on an elevator platform, remarking while descending: "I am going, I am going." As the mouth reached the floor level, he said aloud, "Good-bye; I'm gone," and vanished entirely from our sight.

346. This scene was doubtless intended to show that while in the deformed mortal body, the spirit is as a caged lion; but that there comes a time when the cage is broken and the man goes free and into an unhampered condition.

347. At this seance again comes that tall Cotubamana, his head resting against the arch over the cabinet door, this arch being eight feet from the floor. This form, thus standing, was in a stooped position. He said, in good, plain English: "I am Cotubamana, of whom your history speaks. I was eleven feet tall."

348. We asked him to so stand that we could all see his full form from head to feet, with his feet on the floor, which he did, but in a stooping position; there not being room to stand straight, from floor to ceiling being only 8 feet 8 inches. Here was an exhibition of a monstrous human frame at least five or six times the size of Mr. Aber, the medium.

349. Dr. Reed made his writing No. 28 $\frac{1}{2}$, on "The Duration of Spiritualism." (1391-1395.)

349 $\frac{1}{2}$. Denton made his writing No. 18, "The Utterance of Truth." (1700.)

350. Prof. Faraday, No. 14. As increase in mass, decrease in stability. But increase in the activity of properties. (2640.)

Special Seance No. 35 $\frac{1}{2}$.

March 31, 1891.

351. Denton, in oration No. 6, Italy, nebulæ, origin of nebulae, and planetary motions. (2002.)

352. We have now a wire from the northeast corner of the cabinet to the north side of the room, parallel to the west side of the room, distant from the west wall $2\frac{1}{2}$ feet and $2\frac{1}{2}$ feet above the floor; we hang a curtain over this wire, which extends to the floor and from the cabinet to the north wall of the room, 7 feet. Here is a space, $2\frac{1}{2}$ by 7 feet and $2\frac{1}{2}$ feet deep, from the floor to the wire. We name this enclosure "the arena." The writing-desk is placed in the north end of this arena. (1170.)

353. The space from the north side of the cabinet to the writing desk is 5 feet. In the space of this arena, between the north side of the cabinet and the writing-table, is the position of a materialization when referred to as being in the arena. The reader will also bear in mind that the north side of the cabinet is solid wood, and has no door nor opening into the arena. The only door or opening into and out of the cabinet is on the east side of the cabinet.

354. From this time on the most of the writing, oration, and general materialization is done in this arena. Of course only so much of the materialization as extends above the arena wire ($2\frac{1}{2}$ feet from the floor) is visible to the members of the circle, except when the arena curtain may be drawn aside to exhibit a full form or for some other purpose as a test.

355. In the arena, on this occasion, were some illuminated forms, at one time three at once—a child, a man, and a woman. This was a very satisfactory result to the circle, who knew everything about the conditions and the impossibility of deception, collusion, or delusion.

356. At a seance, April 2, 1891, Prof. Denton stood forth in the arena and made one of his old-time scathing arraignments

of sacerdotalism, as "the great red dragon of the earth and truly, though horribly masculine, yet the very mother of harlots."

(a) He said: "Higher intelligences of the spirit world have determined that this great enemy of the human race must go, must get out of the way of human progress."

(b) "It is true that the priesthood will get their just rewards; that they build for themselves their own hells. But oh, the pity of the angel world for their ignorant victims!"

357. When Denton was gone, one stood in the cabinet door who said he was a Catholic priest while in the mortal. He looked all bowed with sorrow and deep anguish—began to totter and go down, down, down; finally the body was gone down and the head (of the Roman priesthood) faded away.

358. Instantly there stood Martin Luther in the exact spot where the priest's head had vanished. This spirit, looking steadfastly at the writing-desk, retreated backwards into the cabinet.

359. Then that embodiment of human rights and liberty of soul, Thomas Paine, stood in the arena, saying: "Mr. Secretary, please stand up here in front of me."

So the secretary, standing near to the spirit, said: "I am glad to be so highly honored. I see that you are the person represented by that photograph." (The secretary had previously set for a picture, and on the same plate was developed the likeness of Lincoln and Paine.)

The spirit said: "Yes, sir; I materialized there. I am often around you. Do you notice that you and I are of about equal height?" (2308.)

Secretary: "It seems that we are."

The spirit: "Please say to that gentleman* that I am no Catholic priest. I never was any kind of a Catholic in religion. I am the original Thomas Paine. I now discern more clearly than ever before the far-reaching effects of the doctrines of the Romish Church, keeping its poor deluded adherents in the low, dark valley of blinded ignorance away over into spirit life, where the beautiful light of heaven shines on sightless eyes, the sweetest strains of enrapturing music falls on deaf ears, and the touch of sympathetic fingers meets no response. But the priest, in sorrow and sadness, beholds these wretched souls along the shores of eternity as being the result of his bestiality and assumed spiritual and temporal dictatorship, as the vicar of some murdered God."

360. Mr. Paine's speaking is loud, clear, musical, earnest, and eloquent, as we may imagine it to have been in the mortal. Part of the design of the spirit in thus speaking is to show his identity, it having been alleged by the medium of the Faraday pamphlets that while this spirit might be Payne, it is not Paine

*Mr. T. C. Buddington.

of our Revolutionary fame, but one certain Catholic priest, mischievously palming himself upon us as the veritable Thomas Paine. This is what the spirit refers to at the beginning of this talk.

361. Then one arose (1151) in the arena whom we did not recognize, but who talked to us in a very familiar way, saying: "I am Robert Dale Owen." This spirit was not quite so tall as Paine. He was very pleasant and suave in his speech. He stepped to the writing-desk, unlocked it, and took therefrom a tablet and wrote, tore the leaf from the tablet, and handed the leaf to the secretary—the whole process in sight of the circle—and this is the writing:

362. "You are seeking light. You are reconnoitering from the farthest promontory of science, if so be that through the haze you may discern the outline of a distant coast and come to the possibility of landing.

"But it may be replied: "This is not open to anyone handling the question of immortality from your side of science—to remain neutral as to the question of fact."

"If you wish me to continue with this, state it.

(Signed) "R. D. Owen."

Seance No. 36.

April 5, 1891.

363. At the beginning of the seance, but before the medium entered the cabinet for phenomena, the secretary read the minutes of the proceedings of seance No. 35 and of the two special seances following. These minutes were all fully approved by the circle.

364. When the medium entered the cabinet, Prof. Denton stepped out of the cabinet and reviewed the minutes, saying: "Mr. Secretary, you have me reported as I intended on electricity, blood circulation, nebulæ, and cosmic motion. I do not see that I would have any amendments to your minutes as read this evening.

365. "Friends, the soul never leaves the body but once—never is entirely separated from the body but once; then never returns to animate it again.

366. "The soul is the great factor of the being."

367. The reader might here be reminded that the word "soul," as used by the decarnates in these seances, designates the entire spiritual being—that is separated from the physical body, or born out of the physical body into spirit life, in the transition commonly called death.

(a) Moreover, that our life here is, in reality, spirit life; yet the phrase "spirit life," for want of a better phrase, is used to express the state, or states, or condition, of the ~~decarnate~~ existence, or the after-death condition.

368. At this seance, Mary House and a little child, both at the same time, appeared in the arena.

369. Then three forms at the same time are distinctly seen there by the circle.

370. Next four forms arose and appeared at the same time in the arena—one of them an old man, one a lady form, and two children standing between the man and woman forms.

371. On this occasion, at request of control, the writing-desk was placed out of the arena and near to the cabinet door, whereupon spirit Reed stepped out to the desk and made his writing No. 29, in two parts. (1396-1402.)

372. Denton then made his writing No. 19. (1705.)

Special Seance No. 36½.

April 7, 1891.

373. Dr. Reed made his best effort and success, so far, at vocalization. He asked for a subject, and we announced "Chemistry." The spirit then proceeded in good oral speech, thus:

374. "Chemistry is a great and versatile study to him who is mentally inclined to derive a knowledge of its wonderful laws.

375. "Chemistry, properly speaking, has but one law—that governing what is called chemical affinity.

(a) "Of course it is generally understood that chemistry treats concerning elements and their compounds.

(b) "It was once thought there are seven elements only: air, water, fire, etc.

(c) "It was finally learned, however, that none of them are elements; but that they are compounds, or results of compounding.

376. "Electricity and magnetism, as known to higher life, may not be elements.

377. "Even the atom, as understood by your scientists, may be a compound of electricity and magnetism—the male and female elements.

378. "These two may ultimately be found to be the only elements in what is understood as the material universe.

379. "Then we may properly say the law by which the various degrees of combinations of these two, in all their wonderful multifariousness, is indeed the great law of the universe—matter, spirit, substance.

380. "There is no solid substance—everything has life. That chair has life.

381. "Everything that has life is pervaded by the spiritual and manifests life according to the prevalence of the spiritual."

382. Prof. Denton, an exceptionally fine materialization, then stood forth at the chair, about two feet outside the cabinet door, and asked for a topic. "Photography" being announced,

he spoke in a very loud, clear oral voice, as though addressing a large audience, making his oration No. 7. (2010.)

383. After Denton's great oration, Warren Chase stood forth to our view and vocalized quite clearly, saying: "I am still working here on this side for the enlightenment of the human race, and may continue indefinitely.

(a) "Mr. Secretary, please announce for me a subject."

(b) Secretary: "Phrenology."

(c) Chase: "That was not my field while in the mortal, but there is one here who made it his life study; I will stand aside while he will speak to the subject."

384. As Chase retired there arose in his stead in the cabinet doorway one whom we recognized as O. S. Fowler, having seen him and heard him lecture before his transition, and having before seen the same materialization here, who spoke very like in his earthly speech and manner, excepting that his delivery is much more rapid now than of yore. On this occasion he spoke substantially thus:

385. "I gave the subject of phrenology my attention and study for a great number of years; and, in my delineations of character, was generally correct. I will endeavor now to make you a brief speech, but must talk rapidly, as I cannot hold this form visible for a great while.

386. "You may be astonished at the assertion, but I have learned that there is much truth in astrology, and that therefore phrenology and astrology go hand in hand.

387. "Astral and planetary conjunctive nodes, together with the passage of your planet through and into interstellar fields of electricity and magnetism, or electro-magnetism, produce certain electrical disturbances about and within your planet, causing or assisting to intensify earthquakes, volcanic eruptions, atmospheric storms, cyclones, etc., thus modifying antenatal conditions.

388. "Hence a gestation during such natural cataclysms will produce a more explosive, destructive, combative disposition, while the antithesis of these conditions all along the line will modify into a peaceable, docile, sympathetic nature.

389. "Again, there are facial marks indicating cerebral developments.

"Physiognomy, then, may be resorted to, to assist in determining individual character."

390. . Secretary: "Well, Professor, is there such a fact as that the science of phrenology may be so systematized that by mere intellectual effort a person may delineate character truly from mere inspection of the entire physique by what we may call relativity of organs, temperaments, etc.; or, after all, is it not true that the good delineator is one whose soul mingles in

sympathy with the spirit of the subject, or has, in some way, assistance from some outside intelligence?"

391. Fowler: "Yes, sir; the old phrenological method, while true in principle as far as it goes, is being abandoned, and psychometry or the psychometric method is being used, which is the real and true method of success in delineation."

392. The spirit, being unable to longer hold the form, faded away to some condition out of our vision.

393. Then that "ancient of days," Father King, for the first time in a long while, stood forth and took the trumpet, and, as is his custom, spoke to us through it in his familiar salutation: "Good-evening, friends. I'm glad to meet you again. Mr. Secretary, please give me a subject."

Secretary: "That supposed sunken continent south of Africa, Lamura."

394. King: "Yes, sir. I some time ago wrote you that such a continent once was above the sea, and went down before Atlantis.

395. "Lamura was a country—or planet, if you please—which was the land of my nativity. I was not a small man, as some have supposed. I weighed about 180 pounds, was about your size. That continent was much nicer than Atlantis; was very much like your continent—the same diversities of politics and religions, very much the same language as yours. I was looked upon as a little god, a 'Lord Jesus Christ,' but I was only a man."

396. It will be remembered that Father King has been asked, heretofore, whereabouts on earth was his birthplace, and, except to say, "I am from another planet," never answered until now.

397. But elsewhere he and other spirits have told us that they sometimes visit and make temporary abode on other planets, and then, on return to earth, they answer: "From another planet."

398. Sam put in appearance, and in mischievous—or rather, innocent, mirthful colloquy, then said: "I guess I can make a speech too. When the breath is cast out, is gone, all is gone. You better give me a subject. I don't want to be entirely left. Those 'pig pugs' here want to hog the ring."

399. Secretary: "Meteors, meteorites."

Sam: "Oh ya; dem shootin'-stars vot shoots across the sky. They are lava. The various planets cast off, by force of internal disturbances, certain amounts of land to a point where the fragments enter the attractive influence of your earth and are drawn thereby into your atmosphere with great velocity and are fired, and some of them are burned up and some reach the earth and you call them aërolites."

"The planets keep their equilibrium by mutual lava exchange.

"When the earth is not in equilibrium, volcanic eruptions and earthquakes ensue, by which lava is projected to other planets, especially to Venus.

"There is more exchange of the earth with Venus than with any other."

400. Sam is here giving theory as held heretofore by some scientists, and in part by most scientists to-day: to show that Sam can make connected speech and can call into criticism theories that scientists entertain, and to show that he is cognizant of scientific theories.

Special Seance No. 36½.

March 9, 1891.

401. G. H. and Mrs. Walser being with us.

More about Conditions and Materializations.

Spirit Dr. Cutter, for Mrs. Walser, stood forth and said:

"I was just waiting for some one to speak. You will succeed with your school.

"This reminds me of Belteshazzar's feast. You cannot picture the beauty of our life. Could you confine the emanations of your bodies—your physical forms—into concentration and connection, you would be astonished at the results. These emanations, sometimes called odic force, we are able to utilize to produce phenomena."

402. Spirit Denton, following, said, substantially:

"If that electricity could be confined, it would enable you to more clearly discern the structure of your bodies.

"The millions and millions of little molecules would make a wonderful revelation to you. Dr. Reed has made that a study and came very near accomplishing some wonderful results, by this confinement, with this medium at Topeka, and hopes to come nearer or altogether to success here.

403. "We need a very tight cabinet for holding the emanations and molding them into form; and, if we had such, would give you more wonderful results than as yet attained.

"So we would be glad to have you prepare us such a one suitable to our purpose."

404. Sam then said: "If you put a wire here and one there, so as to connect both extremities of circle with cabinet, forming an electric current, we could feel the current. This current passes from right to left and from left of circle on to medium.

405. "For that reason they choose the most suitable person for the left, and so arrange positive and negative alternately in the circle; and they impress the medium to seat the circle as much in that way as possible." (1170.)

Seance No. 37.

April 12, 1891.

406. At this seance Thomas Paine made up and stood forth in the arena, a magnificent form, and then and there, with wonderful vocalization, in good, round, smooth oral speech, gave to us his oration No. 5. (2349.)

407. As Paine retired our cabinet control, Sam, appeared in the arena, saying: "It seems I am made of putty." He moved about all over the space of the arena very lively, talking clownishly with several members of the circle; then suddenly he called: "Fritzie, O Fritzie, come here; come here, Fritzie; come right along here. Oh, you leedle veller, vas you so glad ve coom?"

As Sam pronounced the word "coom" there became visible a little boy form standing beside Sam, that Sam calls his son Fritz.

Sam kept on talking, "Dot ish all vright, all vright, all vright," and began to dematerialize downwards, still saying, "All vright, all vright," as the head reached the floor, seeming by the voice to move on the floor toward the cabinet to the cabinet door, where the top of the head again became visible, but the words "All vright" of muffled sound, as though the mouth were below the floor. But the head rises, we see the eyes now just above the floor, now the mouth above the floor, uttering the words "All vright," quickly ascending to full height with a mirthful grin, "Dot ish all vright." Then it descends through the floor, out of sight, and Fritzie vanishes from our view.

408. Dr. Reed rose in the arena, at the writing-desk, took from the desk a tablet, and wrote very swiftly.

Mr. Walser had been requested to watch for writing and note the time by his pulse, which he says he did, and found the time of the writing to be 13 pulse-beats; the number of words we found to be 167; the pulse was running about 70; this shows the rate of 800 words per minute. This writing is No. 29, and continues the theme of "Compound Oxygen." (1396-1402.)

409. When Reed had finished his writing, Denton stood in the arena at the desk, took in his left hand the tablet, faced the circle squarely, and spoke in a loud, clear, oratorical tone, with an eloquence certainly up to that of his best efforts on the rostrum while in the mortal, making his oration No. 8. (2025-2036.)

410. And his writing No. 20. (1714.)

411. Warren Chase, on being recognized, said:

"I feel better. All of us feel better to be recognized by our friends.

"Governments, the best of them, as now existing on earth, are general humbugs.

(a) "Until there comes a free civilization, there will be nothing much better.

(b) "The government gets money out of poor people—the

laboring people. The vast treasures laid away is the very life of the toiling millions—their muscle, brain, and sinew.*

(c) "This, you say, is the proxy in the hands of the people.

(d) "No, friends, no. It is in the clutches of government-created monopolies, that 'toil not nor spin.'

(e) "While the children of the man that dug the treasures out of the earth suffer with cold, hunger, rags, starvation. No civilization about it.

(f) "The bounties of Nature are more economically distributed among the wild tribes of oceanic isles than on the face of civilized continents."

412. Then U. S. Grant stood out in very good individuality, and, speaking in a low but distinct oral voice, said:

"I fought a great deal for good government, as I thought, but was mistaken. I tried to be opposed to every form of monarchy; and, if I could have had my way, I would have had the war make the Northern white man as free as it made the Southern black man, and would have had them both freer than either now is. But I was only a man. The President of the United States is not President of the people. He is the servant of capital, to make the wage-slave fetters more galling. I was in the minority. The influence of capital over the people is to the effect that capital is, and ought to be, God. So the people demanded their fetters, and I was compelled to fasten them on.

413. "When the time comes that the people get tired of being fettered slaves to merciless financial masters, I'll have my army stationed all along the line, ready for action; and, at command of Paine and Jefferson and Washington and Lincoln, with a Sherman and Sheridan flanking, will capture the citadel of Mammon and place his scepter where it belongs—in the people's hands."

414. And then Gen. Sherman stood forth, his own self completely, saying, in good oral speech:

"I am here to second my good brother Grant in his proposed good work.

415. "But the ignorance and prejudice of the people, through long training to the necessity of centralization of both church and state, will be hard and long to overcome.

416. "But eternity is before us, and evolution, the all-conquering God.

417. "I was a Spiritualist on earth, but so held by environmental chains that I was a cringing slave.

*Paragraph 411b was originally uttered as now inserted, but when the secretary had so reported this minute to the next seance, he asked the controls whether to make the word "treasures" *treasure*, or to change the word "is" to *are*. The control, Dr. Reed, replied, saying: "Neither one. Life is both the logical and grammatical subject, as you will see by paraphrasing thus: The very *life* of the toiling millions, expended through muscle, brain, and sinew, *is* converted into, and *is* laid away as, the vast treasures of the government and of government-created monopolies." (411d.)

Then the spirit asked: "What does the pronoun *it* (411d) personify?"

(a) "But I am free, now, to work for my own, and to work for the redemption from bondage of earth's millions who know not of their own slavery."

418. E. V. Wilson, on psychometry, says: "It is a special faculty, to be cultivated as any other faculty; but, like any other faculty, may be small. In fact, it is one of the higher faculties, and is just reaching a point of general development along the line of evolution."

Seance No. 38.

April 16, 1891.

419. Beginning of photographic portrait negatives without the camera. Before the circle was seated for phenomena, the secretary observed to those present that, in his opinion, the photographic spirit artists could and likely would produce the negative just as well if the medium held the plate-holder in his hand or came in contact with it in any way as though the holder were placed in the camera.

So soon as the circle sat, spirit Reed appeared in full form in the cabinet door and talked of the proposed experiment; he said that it was a good idea, and would, beyond question in his mind, be a success. Then the spirit gave instructions how to envelop the plate from light while the slide was drawn, and advised us to try it at the earliest opportunity.

420. The next day we began such experiments, and found, from the first, that no camera is needed for spirit artists to produce a sensitive plate negative of any design they may choose. This conclusion is reached in virtue of more than one hundred successful experiments in this phase of spirit art. But since that time many others have verified our experiments, so that we deem it unnecessary to here pursue the subject farther.

421. Prof. Denton at this seance discussed a series of scientific questions, the whole matter of which the reader will find under the head of "Denton's Orations," and numbered Oration 9. (2037-2054.)

422. Then Thomas Paine, to the question, "Is there a God?" made his oration No. 6. (2356.)

423. Father King again took the trumpet, and gave his second trumpet oration. (2753-2758.)

424. While Denton was speaking and answering those questions, he was also writing, having in hand a tablet therefor, and he called our attention to this fact, and desired us to notice that the writing was altogether different matter from his talk; and this writing constitutes his No. 21. (1724.)

Seance No. 39.

April 19, 1891.

425. Five visitors from Topeka, Kas., were present. After many astounding evidences of identity of the departed friends of the visitors, to their satisfaction and great joy, our scientific band, led by Prof. Denton, stood forth, one at a time, to our vision and hearing.

426. Denton, having heretofore been dubbed as not the real Prof. William Denton, but merely a "spiritual automaton" made up by the controls for the occasion, gave us to understand that this "automaton" can talk and seems imbued with more than ordinary intelligence.

427. That if the control can set up an automaton and talk through it, why not any spirit, or Prof. Denton, set up an automaton and talk to people through it?

428. Then again, any person in the mortal form, so far as the physical body is concerned, is a spiritual automaton, the body being but a machine manufactured by the spirit for the use of the spirit, and is moved about as the indwelling spirit moves it. In this way and sense we may admit that the materializations, so far as their visibility and manifestations of force are concerned, are automatons.

But we are satisfied to call these materializations what they claim to be.

429. So this automaton, Prof. Wm. Denton, still standing forth, makes in our hearing his oration No. 10. (2055.)

430. At the close of Denton's remarks, Thomas Paine arose in the arena north of the cabinet and in his usual eloquent tones addressed us: "Good-evening, friends. I am glad to see this interest on your part in our glorious work. Mr. Secretary, where are your questions?"

Secretary: "I did not get them out of the box. Can you not read them there, and answer them?"

Paine: "You should have them and read them yourself."

Secretary: "Shall I go now and get them?"

Paine: "No, sir; I will get them myself."

(The spirit goes to the desk, takes the papers out, and hands them to Mr. Clark, saying to him: "Will you please take these papers over there to the secretary?" Mr. Clark takes the papers over to the secretary and returns to his seat near where the spirit is standing, and as Mr. Clark sits down Paine says to him: "Very much obliged to you, sir, for your kindness.")

The spirit then said: "Read the next question on the programme."

Secretary: "17. What is the highest religion?"

Upon this question of Mr. Walser, Paine makes his oration No. 7, answering the Walser series of questions from 17 to 23 when not previously answered. (2369.)

431. After Paine had spoken and vanished, Dr. Reed arose in the arena at the desk and made his writing No. 30. (1403-1405.)

432. Reed is followed by Denton, who makes his writing No. 22. (1732.)

433. Then Prof. Faraday made his writing No. 15. (2641.)

434. These three writings were timed, as near as possible, by our pendulum suspended from the ceiling; the vibrations, as before stated, are plainly to be seen and counted by all the circle.

The spirit, while writing, stands at the desk, in view of the entire circle, and does the writing while so standing; and as each leaf is written, the spirit tears it from the tablet and lays it on the desk lid, sometimes places it in the desk, sometimes lets the leaf so written upon fall on the floor, and sometimes hands the leaf to some one of the circle.

(a) So that, seeing the beginning and the ending of the writing of each leaf and counting the vibrations of our pendulum between, we have the time in seconds as near as may be; and afterward counting the words, we have the rate of writing.

(b) In this instance spirit Reed's time was 30 seconds, 155 words; a rate of 310 words per minute. Denton's time was 27 seconds, 200 words; a rate of 420 words per minute. Faraday's time was 9 seconds, 115 words; a rate of 766 words per minute.

435. But some man will say that this is a job previously prepared by the medium, and these writings copied by him from some scientific or other book, and that he stands there and pretends to be writing and to tear from the tablet.

436. First, we know, from every kind of exercise of all our perceptions, that it is not the medium standing there before us.

437. We sometimes are permitted to stand near to the spirit while it is writing and see the words as they are formed on the paper.

438. Sometimes we hand to the spirit a clean tablet and he opens the one we hand to him, he writes in that tablet, tears the leaf out, and gives to us the leaf and the tablet.

439. The tablets upon which the writing is done are all of them furnished by us, and we examine them each evening before the seance, and find them clean of writing.

440. Sometimes the same spirit, while standing before us, will write his essay, consisting of several pages, each page on a leaf of a different tablet, using at the same writing four or five different tablets; and he will tear the leaves all out of the different tablets and lay them down, and all the tablets he has used, and vanish; then another spirit will arise in his stead at the desk, and write in the same tablets the one just before had written in; and so on until four or five different spirits have so written and left the papers and tablets on the desk. We ex-

amine them, and find all to be the same tablets and leaves out of them that we know we locked up in the desk just as the seance began.

441. At an adjourned meeting of this seance, April 21, 1891, Thomas Paine continued, in answer to the question of hell and the deductions of the whole series of G. H. Walser's questions, making his oration No. 8. (2384-2395.)

442. When Paine had spoken and vanished, Dr. Reed arose in the arena and asked for a subject. Mr. Lamb, of Parsons, Kas., suggested "Spirit Architecture."

Dr. Reed said, "That is a good subject," and continued: "Many of your finest buildings and other mechanical structures are projections into material form from similar structures over here. Spirit architects there are, who construct ethereal palaces adorned with architectural beauty and grandeur beyond the power of human speech to describe or the human mind in the mortal to discern. Far, far transcending all beauties of the highest art of your earth.

443. "That your loved ones gone before prepare for you homes of beauty such as you never dreamed is no idle fancy. When you go, you go to also prepare a place for your loved ones coming after."

Seance No. 40.

April 24, 1891.

444. At this seance several very remarkable materializations were presented to us; one, especially, which we recognized as Thomas Paine. This form arose in the arena north of the cabinet.

445. The reader will remember that the north wall of the cabinet is between the cabinet and the arena, and that there is no door or opening in this north wall of the cabinet, neither is there any opening into the arena through the west wall thereof, nor the north wall, nor the floor, nor the ceiling; and that no person, during the seance, could get into the arena, nor under that curtain, nor through it, without being seen by the entire circle. We know that the medium is in the cabinet, and that no mortal is in the arena. But, under all these conditions, a form slowly arose in the arena, which we recognized as a temporary reincarnation of the spirit Thomas Paine.

And this Thomas Paine, finding a voice, asked for a subject on which he might speak, and the secretary said: "Will you please pass to me from the desk the Walser list of questions, and let us finish them up?"

Spirit: "I will try, sir."

446. The spirit stepped to the desk, which was at the north end of the arena, and some six feet from the cabinet, the spirit

being between the desk and the cabinet. The spirit then took from the question-box, which was in the desk, the list of said questions, backed to near the cabinet, stooped down, raised the curtain that hangs on the wire forming the eastern boundary of the arena, crawled under the curtain, then straightened up, standing between us and the curtain, then walked to the secretary at the southeast corner of the room, and gave the secretary that list of questions; then he went into the cabinet at the cabinet door, and immediately we beheld him arise as from the floor in the arena at the writing-desk; then he said: "Here I am. Now please read the next question."

Question 31: "Will man cease to exist on this earth?"

Answer: "No. Man has always existed and will exist always." This answer is as though the question were: "Will man's existence terminate with that of the earth?"

Question 32: "Does animal life exist on the moon?"

Answer: "Yes; but in a very crude form."

Question 33 (by Henry Lamb): "What about vegetation in spirit life?"

Answer: "Oh, yes; we have every vegetable that you have; and 'fruits immortal grow' is no idle fancy, but a more glorious realization than any you ever experienced on earth."

447. "Do you know that everything organic has its soul or spirit? That is what we have here—the soul, the spirit, the essence of the apple, the peach, and every manner of vegetable production of earth."

448. "But the deliciousness, to us, of all these fruits transcends all possible conceptions of mortals, and you cannot, you never will know anything about 'ambrosial' delights until you pass to these Elysian gardens."

449. "The souls of men, and women, and children, and beasts, and birds, and flowers, and fruits, and trees, adorning electro-magnetic hills, and dales, and banks of electric streams. Oh the glory of our homes! Unspeakable—incomprehensible to you. And when you first enter these celestial gardens, you'll only wish you had been here fifty years ago."

Question 34: "Government?"

Answer: "Answered heretofore."

Question 35: "How is spirit writing done?"

Answer: "It is a mode of motion produced by the thoughts, or, rather, the will."

Question: "Why can spirits manifest in the dark and not in the light?"

450. Spirit: "That certainly would be a foolish question for a scientific person to ask. The scientific man talks about the beginning of the manifestation of life. I might ask: 'Why is this all in the dark?' Your own gestation is in the dark. The working together of life protoplasm is in the dark. That kind of

chemistry that produces life manifestation does its work in the dark. You hide the grain of corn away in the darkness as one condition essential to germination. Your tomato ripens in the dark. Why does your artist have to keep his photographic plate and some of his chemicals in the dark? Why is it that he can admit none but red light to his room while in his preparation and developing process? Certain chemical processes must be in the dark; this every scientist knows.

451. "Spirit manifestations are chemical, and of a finer grade of chemistry than any scientist of earth knows anything about, and light interferes with its perfect work in a greater degree than it does with the manipulating of the sensitive plate."

Question 37. "Modes of spirit locomotion?"

Answer: "Answered before."

Questions 38, 39, 40. "As to marriage relation in spirit life."

Answer: "Heretofore answered, but will say now:

452. "There is but one true marriage; and, when once formed, is never sundered. It is a natural and harmonious union: I want to say here that we have no 'free love'—that is, no promiscuity; promiscuous sensuality in the higher life is not advocated here, and belongs only to a low and sensual plane."

The spirit vanishes from our sight without having touched upon the last question of the Walser series, to-wit, "Origin of the Christian Philosophy," but the reader will find this amply answered elsewhere. (2066.)

Seance No. 41.

April 26, 1891.

453. Spirit E. K. Coffin, in very brilliant make-up, engaged in a lively and jovial conversation with one of the circle concerning the social enjoyment of spirits, saying: "We meet and have socials same as you do. We converse in a good, whole-souled, old-fashioned, harmonious way. We talk of our future prospects, of our past experiences, of how we can help our friends on earth to get out of the old ruts; and we feel amused when one of your saints gets over here, for he immediately goes to hunting for his 'Joshua,' and he calls for Joshua, but Joshua never comes. And a great many of us in pity for the poor fellows who have never had a square meal of living bread in all their lives, but have fed only theological dry husks." (B. V., page 457.)

454. Coffin vanished, and Dr. Reed arose in the arena, opened the desk, examined the tablets, and said: "These are nice tablets [we had just placed some new tablets in the desk], very nice indeed. I am much pleased with them, and will now try to write some."

(a) The spirit then took one tablet in his left hand and faced the circle. The secretary stood at his pendulum, "and

started it going. The Doctor counted, "One, two, three," and at the sound "Three" began writing. The secretary began counting aloud the pendulum vibrations as the spirit said "Three," and counted aloud eighteen pendulum beats. At the word "Eighteen," the spirit tore the leaf upon which he was writing from the tablet, wrote a few words upon another leaf, tore it from the tablet, and handed the two leaves to the secretary, saying: "Examine those leaves at your light." This the secretary did.

Spirit: "Yes, sir." (1406-1408.)

The spirit then laid the tablet on the desk and went down.

455. As Reed went down, Denton arose, saying to Reed, "You did not correct your papers," and descended. As Denton went down, Reed reascended, saying: "Mr. Secretary, let me have those papers and correct them. I think I made a mistake or two."

The secretary handed the papers to the spirit, who, without moving from his place, took the papers and looked them over as any person would in search of errors, made two or three erasures and insertions of other words instead, and handed the papers back to the secretary, saying: "That is all now. You may be seated."

456. This record should state, because a fact, that before Denton spoke to Reed about his mistakes, Denton wrote a few lines, and gave to Reed as Reed was reascending, and Reed handed Denton's paper, together with his own, to the secretary. This writing is Reed's No. 31, and this of Denton's numbered 23, being a definition of mind. (1738.)

457. Then Prof. Faraday arose in the arena at the desk and took up one of the 9-inch, 24-line tablets, saying, "One, two, three." At the word "Three" he began to write, and the secretary to count pendulum vibrations, until the spirit tore a leaf out; 20 seconds, 141 words, making 7 words per second. This is Faraday's writing No. 16. (2647.)

458. When Faraday had written and gone, the "ancient of days," Father King, arose and made his writing No. 11. (2744.) The time of this writing was 10 seconds; 131 words; a rate of 786 words per minute.

459. At this seance the rate of writing was not so great as on some former occasions, but the writing was better executed. The rate of 476 words to the minute, as per Reed, is a marvelous speed; while 786 words per minute, as that of King, is beyond present human conception—more than three times as fast as a rapid speaker will utter words.

460. These three writers on this occasion averaged the rate of 523 words a minute. The three writers together made 415 words in 48 seconds. But in King's writing are a number of long words; King making 212 syllables in 10 seconds, equal to

the rate of 1272 syllables in 1 minute. King's writing contains 624 letters, which would make his rate of letters 3744 in 1 minute. Then, besides this, there are 15 punctuation marks. The 3744 letters required at least 3 letter principles to each letter, which makes 11,232 letter principles in a minute, or nearly 200 in a single second.

If there has ever been any higher scientific demonstration of the fact of continued existence for man beyond the tomb than this phase of visible full-form materializations writing five-fold more rapidly than mortal man can write, and this in fairly good English, orthography, grammar, capitalization, punctuation, and paragraphing, this scribe has failed to get into possession of that fact.

461. At the conclusion of King's writing, Prof. Denton asked for a subject, and "Cause of Variation of the Magnetic Needle" was announced. (See 2057; see Denton's speech No. 11.)

462. As Denton closed his speech and went down, Thomas Paine arose and stood forth in the arena, appearing as much an individual human orator as ever he could have done while in the mortal, saying his oration No. 8. (2384-2395.)

Seance No. 42.

April 28, 1891.

463. When Prof. Denton arose and had made remarks in a social way, he finally asked for a subject. Mr. House announced "Unconscious Cerebration," upon which this spirit made his oration No. 12. (2061.)

464. At Denton's conclusion, there arose in the arena two small children together, a boy and girl; they stood a moment and vanished.

465. Immediately three children stood side by side in the arena, their heads reaching just above the wire upon which the drapery hangs between the arena and the circle. These three children were recognized by their kindred in the circle. After these, there arose two adult spirit forms at the same time.

466. Then that most marvelous of all materialization vocalizers, Thomas Paine, stood up in the arena, and in his earnest and eloquent manner made to us his oration No. 9. (2396.)

467. When Paine had finished talking and was gone, there appeared one in the arena having a very sorrowful mood, and said: "I died almost broken-hearted, alone, without friends!" Some suggested that this was Payne, author of "Home, Sweet Home." The spirit said: "Yes, that is it."

Seance No. 43.

April 30, 1891.

468. Thomas Paine was the principal figure of this evening, making his oration No. 10. (2399.)

Seance No. 44.

May 3, 1891.

169. This seance presented to us thirty materializations, mostly female forms; these were of various sizes, from little girls to full adult size, and were clad in as many as one dozen different styles of dress, with hair put up in different styles, and the appearances were often in exceedingly quick succession; and, at one time, three stood together, of different sizes and habiliment.

470. At length Dr. Reed stood forth at the writing-desk, unlocked it, took out several tablets, and examined them, saying: "Mr. Secretary, you did not examine these this time as usual, but I guess it makes no difference."

The spirit requested singing, took up the tablet having red letters, held it out so that all the circle could see, and counted, "One, two, write." At 20 seconds, he tore one leaf out of the tablet and gave it to the secretary, saying: "Examine that; see whose handwrite it is." The secretary examined and passed it around the circle, and all readily recognized the hand of Reed. "Yes, Doctor, that is all right." Then the spirit wrote another leaf, tore it out, and gave it to the secretary. As this leaf was being examined by the circle the spirit wrote a third page, gave it to the secretary, and took up another tablet, wrote in it one page, and gave it to the secretary, saying, "That is all now," and vanished.

The entire time of this whole writing was just 1 minute, and the number of words written on the four tablet leaves is 465. This writing is Reed's No. 32. (1409-1418.)

471. At the conclusion of Reed's writing, spirit Denton arose in the arena, took up one of the wide tablets, and as he wrote therein at the same time he talked to us, thus: "I am much pleased with the manner of Dr. Reed's writing, it being so done as to make it impossible for us to be imposed upon, showing the evidence, step by step, and the inevitable conclusion that the writing was accomplished by an intelligence beyond mortal ken."

This writing is Denton's No. 24. (1800.)

472. If the reader will take the pains to look at Denton's writing No. 24, and compare the writing with this talk made at the same time of the writing, he will observe that two distinct trains of thought are given forth at the same time; the one by tongue, the other by pen, and by the same person, which is a marvel in itself.

473. When Denton had gone, Thomas Paine arose in the arena and made his oration No. 11. (2406.)

Seance No. 45.

May 5, 1891.

474. Denton arose, saying: "Give me a subject, please." "Origin of the Christian Philosophy" was announced. Upon this question Denton made a short address, No. 13. (2066.)

474 $\frac{1}{2}$. Then Paine made his wonderful No. 12. (2416.)

475. At the conclusion of Paine's address, there arose one in the arena who, while a very good make-up, seemed unable to vocalize so that we could understand the name. Sam, the colloquial control, cried out: "Give him a slate." Which being done, the spirit held the slate about three seconds and handed it to the secretary, and the word "Bancroft" was found upon the slate. This form vanished; and Sam, speaking in the cabinet, said:

476. "I made you a speech the other night, Mr. Secretary, and you never reported one word of it, as though I am 'small potatoes.' I'll let you know I'm no ignoramus. Don'dt you forgot dot.

"Say, don'dt you know that everything you eat has a life-germ in it? You eat the victuals, and the germs of life from the rocks that go to food for the plants, that go to food for the horse, for the cow, for the sheep, for the lion, for the monkeys, for man, all this food has never lost the life-germ from the rocks all the way through to your bodies.

"The life-germ is never destroyed. Cooking does not destroy it. Fire cannot destroy it. Out of all this the great natural—what you call um, Mr. Secretary? ["Architect."] Dot's it, dot's it. The great laboratory of Nature makes your souls that never die.

"Dot's all of it in a nutshell, and don'dt you forgot dot.

477. "Say, if you feed a horse on candy all the time, he no liff, he no haff young. If you do not liff on suitable variety of food, you do not reproduce your kind for want of proper combination of life-germs. Dot dat down now, or I get after you mit my frow's old skillet.

478. "After your soul has absorbed from the atoms so much of life-germs as necessary for its use, the residue is thrown off and finds its way back to the rocks; but the individualized glomeration of life continues on for ever, being perpetually able to replace, with suitable substance, any that may become useless to the soul's existence.

479. "Thus the individual atom moves in circle, or endless chain, and is continually being reincarnated; but the individualized life-force glomeration moves in straight line, and, therefore, no return to the rocks, no reincarnation, but perpetual unfoldment" (11C0.)

Seance No. 46.

May 10, 1891.

490. There were eleven or twelve very excellent efforts at materialization, most of them having sufficient make-up of vocal organs so as to engage in conversation with us. Among them, Prof. Denton stood in the cabinet door, talked for a little time in a social way, and then asked for a subject, and was given "Asteroids."

491. The spirit said: "That is understood by us to mean a special spirit sphere, invisible and unknown to you. It is a globe of spirit elements.

"There are not near so many of those called by astronomers 'asteroids' as they claim."

492. Warren Chase was readily recognized by those of us who knew him while he was in the mortal. On being asked whether or not he could so manifest to the Banner of Light Circle as to report having been here, he said the mediums there are very different from these, but he supposed he would be able to personalize there.

493. Erastus Coffin arose in the arena and was a very "familiar spirit" indeed. And this is presented not on account of anything of interest that the personality may be to the reader, but as an example of the way that hundreds of spirits personify themselves to various persons visiting these seances, and to show farther that what we experience here is possible for any person to realize at his own home, if he be at the same pains therefor as we.

Well, this spirit, E. K. Coffin, as he was familiarly known, talked to the circle in a good jovial way, as he was wont to do while in the mortal. Addressing a lady, he said: "Say, do you remember that day out at Highland Creek, how I got away with that chicken pie?" (See B. V., page 457, for portrait.)

Lady: "Yes, 'Rastus, you preachers always used to be fond of chicken."

Spirit: "Yes; yellow-legged chickens. I find that it was sometimes more chicken than religion."

Then to the secretary the spirit said: "Say, Jabez, did you know Jesse Coffin?"

Secretary: "What Jesse?"

Spirit: "I have a son Jesse, you know, but I mean Uncle Jesse; he was drowned away down the river. He got up in the night-time, somnambule walking, and walked right off the boat into the river."

Secretary: "Oh, yes. 'Long time ago?'"

Spirit: "Yes: over sixty years."

Secretary: "About the time he drowned, what, if anything, peculiar was observed at his home in Salem?"

Spirit: "A light like a bright star was seen to be moving about the house."

Secretary: "What was that light?"

Spirit: "His spirit partially materialized."

Secretary: "What became of his widow?"

Spirit: "Oh, she married, long after."

Secretary: "Is J. R. in mortal or spirit life now?"

Spirit: "He's over here with us. The widow of Jesse married him, you know." (See B. V., par. 1276.)

Secretary: "Is she yet in the mortal?"

Spirit: "I have not yet seen her over here. I guess she is not here."

Secretary: "Was any of your father's family ever drowned?"

Spirit: "Let me see." (Scratches his head.) "Yes, it seems there was."

Secretary: "Brother or sister?"

Spirit: "Little sister."

Secretary: "Her name?"

Spirit: "I believe it was Mary." (Martha.)

Secretary: "How did she happen to drown?"

Spirit: "She fell into a pool of a leather factory." (Tan vat.)

Secretary: "How long ago?"

Spirit: "Nearly sixty years."

Secretary: "All correct, Erastus."

Spirit: "That's the way we do business over here."

Here a lady of the circle stepped toward the spirit and he toward her until they stood very near together, side by side, so that we could all very distinctly see that the spirit and lady were nearly or quite of equal height. As they approached each other the spirit said: "You are somewhat handsome, aren't you?"

Here another lady, jestingly, said: "Say, 'Rastus, where's your wife?'"

Spirit: "Oh, she's gone over, you know, so I thought I would be looking around a little myself."

Lady: "Can't I stand up there with you?"

Spirit: "No! oh no! that won't do!" (Pointing toward the lady's husband.)

Then some other lady of the circle asked: "Well, can't I stand there?"

Spirit: "There it is! I never get among the ladies but what they are all after me. I guess I had better go." And the spirit vanished from our sight, leaving the lady standing there alone.

494. Then some form, perhaps that of Denton, arose in the arena and opened the writing-desk, then stepped back behind the door shutter, and instantly there stood in the arena two little children forms, side by side; these stood a moment and vanished.

495. Then Thomas Paine arose and said: "Good-evening,

friends. I am truly glad to meet you here this evening. Will you give me a subject?" "Schools" was announced.

Spirit: "What do you mean by 'schools'?"

Secretary: "What kind of schools or teaching should we have on earth for the young, in order to their highest good now and hereafter?"

Spirit: "That's it. Now you are getting down to business."

On this proposition the spirit Thomas Paine made his oration No. 13. (2437.)

496. At the conclusion of Paine's oration, Denton appeared at the desk in the arena and took up a tablet, saying: "I was so elated over that speech I can hardly write. Good Brother Paine is a noble soul—always at work."

As the spirit talked on concerning some peculiarities of this medium, giving us the causes, we observed him to be writing, and here the spirit said: "Why is that pendulum not going?" He tore a leaf out of the tablet and gave it to the secretary, saying: "Look at that and see if it is my writing."

The secretary turned to the stronger light, and said: "Yes, sir; that is all right."

The page was about half written over, and signed "William Denton." "Impossible" was the first word on this sheet, showing the writing to be a continuation of something. This was shown to the whole circle, the spirit all the while standing out in the arena, king on, as if in deep interest.

Then he raised the tablet again to the position of writing, saying, "One, two, three." As he began to count the secretary started the pendulum going and counted 20 vibrations thereof, when the spirit jerked the leaf upon which he was writing from the tablet and handed it to the secretary, saying: "Look at that, please."

As the secretary looked at the writing the spirit said: "Is that all right?"

Secretary: "Yes, sir; and well written—24 lines."

Spirit: "Thank you, sir. That is all." And vanished.

It was found that the first writing was a continuation of the second. The reader will find that we place the second writing first, and the word "impossible" will show where the second paper ended and the first began. This makes Denton's writing No. 25. That written down to the word "impossible" occupied a little less than 20 seconds of time to produce; the number of words written in this time is 157; this is at the rate of 471 words per minute. (1804.)

When the reader considers that 200 words per minute is rapid reading and very rapid speaking, he can have some idea of what writing in good, plain, common English at the rate of 471 words per minute means. And yet this is only one-half of the

rapidity with which some of the writing at these seances has been done.

497. If there be those who say that the intelligence manifested herein is not of high enough grade to attribute to any such genius as Denton or Faraday, our Sam says: "Let them consider that if Denton and Faraday in these speeches and writings utter truth, could the commonly supposed God of the universe do more? Can any man, in the mortal or ~~out~~ of it, exhibit high intelligence in any way better than by uttering facts, uttering truths? What makes Darwin great? His simple facts. Denton was great on earth because of the utterance of simple facts. If he be now and herein uttering facts as to spirit life, could he or any other do greater?"

498. Then again our Sam says: "Just look how long it took God to write the law and commandments, while Dr. Reed here, or Thomas Paine, would write the whole Mosaic code in less time than 30 minutes. I tell you that this scientific band of spirits is doing writing with a rapidity unexampled in the history of the world. And if Edison should produce a machine that would enable a person to write 500 words a minute, producing the successive thoughts of the operator, during the writing, as the matter written, he would be held as the greatest wonder of the world during all the ages."

499. After Prof. Denton, spirit Reed arose in the arena at the desk and wrote his No. 33, to the question, "What is death?" (1419.)

500. When Prof. Faraday wrote his No. 17. (2650.)

Seance No. 47.

May 14, 1891.

501. Prof. Denton, standing in the cabinet doorway, made his address No. 14. (2068.)

502. As Denton concluded and vanished from the doorway of the cabinet Thomas Paine stood forth in the arena, beginning his oration No. 14. (2444.)

Seance No. 48.

May 17, 1891.

502 $\frac{1}{2}$. Among the forms presented on this occasion was one known to us as that of Epes Sargent. This spirit, being able to vocalize to a limited extent, said: "If you could understand the laws, you would know the reason that it is so difficult for us to manifest to you our presence and individuality. Indeed, a moment of thought must lead you to exclaim, 'How wonderful it is that spirits return at all!' I have written a great deal of these things and thought much; but came far short of a realiza-

tion of these wonderful things. If I had known, as I might have known, I could now come back and tell you of the vast fields of treasure awaiting you on this side of life."

503. Then that wonderful full-form materialization vocalizer, spirit Thomas Paine, arose in the arena, and to the subject "Passing through the Spheres" made his grand oration No. 15. (2465.)

503½. When Paine descended, spirit control Dr. Reed arose at the desk in the arena, picked up two tablets, let one of them fall upon the floor outside the arena curtain, and said: "Oh, there! I've dropped one."

Then a hand reached out, under the curtain, and picked the tablet up, and a form arose in the arena and handed that tablet to spirit Reed, saying: "Here, Doctor, is the tablet you dropped." As the doctor took the tablet he said: "Thank you, sir."

This spirit form that handed the tablet to spirit Reed we recognized at once to be that of the trance control that we name Samuel—Sam for short. When Reed said, "Thank you, sir," Sam said, "Dot ish all vright, Doctor," and Sam immediately vanished out of our sight, leaving the spirit chemical control, Dr. Reed, standing alone in the arena.

504. Reed, thus standing, held the tablet in his left hand, and with his right hand wrote three pages of the tablet, tearing each leaf out of the tablet as the writing on it was finished, and giving the same to the secretary; one page only, of each leaf, being written upon. The first page was timed at 19 seconds. Reed had not signed this writing, as he usually does. The spirit asked the secretary to critically examine for the name, and while so examining,

505. Denton arose in the arena, seized hold of a tablet, and wrote one page with the greatest rapidity of any yet; he finished just as the secretary looked up from hunting Reed's signature, and said to the secretary: "I guess I got ahead of you that time. Take this and see if it is my handwriting."

The secretary looked, and said: "It is the hand we recognize here as that of spirit Denton."

This writing of Reed's was his No. 34. (1421.) And Denton's writing was his No. 26. (1811.)

Of Dr. Reed's writing the first page contains 168 words; this, in 19 seconds, is at the rate of 557 words per minute.

Seance No. 49.

May 19, 1891.

506. Spirit Denton, made up inside the cabinet, drew the door curtains aside, moved into the doorway, let the curtains

close behind him, took one step out into the room toward and in front of the circle, and said: "Well, Mr. Secretary, have you any subject you wish discussed this evening?"

Secretary: "Indeed, Professor, I was thinking to be satisfied with your own choosing at this time, and have not any with me now."

Denton: "I would rather you furnish a subject, so what will you have? Please be quick. Don't study so long. You should have your questions ready; we can't stand here and wait."

Secretary: "We shall be satisfied with the best you have in the shop."

Denton: "Well, I guess I will have to go down there after it."

Secretary: "Down where?"

Denton: "Down to your house. I will either go myself or send Samuel." Then, turning back so as to partially face the cabinet door, he said: "Say, Samuel, will you please go and get that thing?"

In an instant Sam pulled the door curtains aside, handed a paper to Denton, and said: "Here it is, Professor; here is dot baber."

Denton took the paper and made some four steps forward to within reach of the secretary, handed to him the paper, and said, as he did so: "Look at that paper and see whether you ever saw it before."

Secretary: "Yes, sir. Where did you fellows get this paper?"

Voice of Sam within the cabinet: "I shoost now got him down at your house."

Secretary: "Whereabouts?"

Sam: "Among dem babers on dot leedle shelf."

Denton: "Read what is on that paper."

Secretary reads: "The spiritual value and mission of Art."

Denton: "Say, Mr. House, did you ever before hear of that subject?"

House: "Yes; I wrote that subject and gave it to the secretary, and you discussed it the other evening."

Mr. House had formerly given to the secretary two small papers, one containing six topics for discussion and this one five, of which the above named is the first.

507. These two papers had been presented to the answering spirits, and more or less commented upon; and, supposing that the controls were done with them, the secretary had filed them away with the archives of these seances, after having copied them and comments into the record, the two papers being placed away together.

508. When the secretary arrived at home, some more than half a mile from the seance-room, he examined the files and

found the other of the two papers mentioned had been removed from its place among the files, except one corner, just so that the paper rested on a folded newspaper beside the packet of files. How did that paper get from those files to the seance-room?

The secretary says he knows that he filed both papers away together, and so left them at home, and that he did not remove them, or either of them, before this seance, and had nothing whatever, directly or indirectly, to do with getting that said paper with the said five questions from the the said files into this seance-room; and that no other person in any normal way could have known of the two papers among the said files and placed them, or either of them, in this seance-room at this time without the knowledge of the secretary; and that the secretary has no such knowledge.

Sam, the trance control, here says he got that paper from those files at the secretary's house, and conveyed it from thence to the seance-room and gave it to spirit Denton.

509. Spirit Toms Nixon (203), father to the secretary, an excellent materialization, stood in front of the curtains in the cabinet door and made a good little talk, very like his natural voice and manner while in the mortal. He said:

"I was, in my early days, quite regular in attending meeting ["Friends"], and all the while doubts were in my way. Spiritualism removed many of them, but I find this side of life much more realistic than I had ever thought at all possible. In fact, this is the real—that the shadow. Oh, I cannot find words—language is too poor—to portray the realistic beauty, grandeur, and substantiability of our homes over here! Of the children of mine in that world, I am glad that one will leave some marks of Spiritualism of which to be proud when he gets over here, and his life on earth, in retrospection, passes before his illumined vision."

510. Spirit Dr. Coons, one of our former neighbors, stood out on the floor in front of the cabinet door, so perfect in make-up that we all readily recognized him. He talked to us in his old familiar way, with his voice almost identical to that of his earth life. In regard to our talking to his children and others about this grand truth, he said:

"When people don't want to know the truth, but would rather remain ignoramuses, you waste your breath when you undertake to show them the light. Just let them alone—let them be ignorant. They will find out their mistake some time. They know that they could find out now; but they think for them to shut their eyes prevents the sunshine. If all the world were blind and deaf but *you*, *you* could enjoy the light and the music of birds all the same. Or, if a man would be so ashamed of himself as to hide away in a dark cave and be determined not to come out to the light and sweet songs of Nature for fear that

his old friends would see him in his woebegone condition, you would waste your time in pitying that man's ignorance of the light of the world. Let him alone, and listen and look in heaven's sweet light yourself. Let the fools alone in their folly."

511. When this form had faded away, that of Prof. Denton stood forth and began vocalization in his usually distinct oral utterance, making his oral effort No. 15. (2093.)

Seance No. 50.

May 24, 1891.

512. Prof. Denton and Dr. Reed at the same time appeared full form in the arena, talking to each other for near a minute. Denton went down as Reed said to the secretary, "Ready," which meant for the pendulum to be started, and his writing timed from the instant of the word "Ready," which was done, and the first page marked 14 seconds, the second page 16 seconds, and the third page 13 seconds; total time, 43 seconds; and this writing, Reed's No. 35, contained 489 words; this shows that more than 11 words were written per second—the wonderful and astounding rate of 680 words per minute. Beside this, 40 punctuation marks, the i's dotted and t's crossed, and all capitalized and paragraphed. What man in the mortal, since the singing of the morning stars, has given such evidence of active intelligence? And the everlasting hills the question echo. (See the writing, 1422-1426 e.)

513. Prof. Faraday, following Dr. Reed, made his writing No. 18, which seems much like matter on the same line as it appears in "Planetary Evolution." (2657.)

Seance No. 51.

May 26, 1891.

514. This seance presented to our vision some very excellent materializations, most of them very readily recognized. Among these phenomena, Mary House, former wife of C. V. N. House, stood in the cabinet door, and in front of her a small child, Ruthie Long, who, before she passed to spirit life, was known by Mr. House and his present wife. Spirit Mary held the child form by the hand as they stood there a moment in pleasant conversation with Mr. and Mrs. House.

514½. As these two forms stepped backwards into the cabinet Professor Denton, passing them, came out of the cabinet, stood by the doorway of the cabinet, and, after some preliminary remarks, made his vocalization No. 16, principally in answer to the remainder of the G. H. Walser series of questions. (2104-2106½.)

515. Then Warren Chase gave some very good vocalization, as his form stood before us, concerning how he was persecuted while on earth for his avowed Spiritualism; and how, on passing to spirit life, he found his Spiritualism true, except that spirit life is much more realistic than he could comprehend before reaching it.

516. Mrs. Dr. Lamb, of Parsons, being present, a form stood forth and said he was Dr. Kittridge, of New Haven; he said we would find, from the *Banner of Light* files, that he had reported himself to the Banner Circle.

Mrs. Lamb said: "That is so. I have the paper at home."

517. Then a form stood up in the arena; this form was 5 feet 3 or 4 inches tall, strange to us all; with a coarse voice, quick-spoken, of good physique; his talking at first was not clear and distinct, because so quick of enunciation, but soon he got sufficient control to be clear and distinct in utterance.

"We don't know you. Give us your name, can't you?"

Spirit: "You will know me ere I go. I'll tell you if you guess it."

We did much guessing after this fashion: "Were you a public character?"

Spirit: "Yes."

Question: "Were you ever in Massachusetts?"

Spirit: "No."

Question: "Nor Ohio? Nor Indiana?"

Spirit: "No."

Question: "Were you acquainted at Washington?"

Spirit: "Yes."

House: "Did you know our daughter there?"

Spirit: "I have seen her."

Secretary: "Oh, you are that Knoxville, Tennessee, man."

Spirit: "Yes."

Question: "Parson Brownlow?"

Spirit: "This is what's left of him."

House: "Well, we never saw you."

Spirit: "You see me now, don't you? Good-bye." And he vanished.

518. Then Thomas Paine loomed up in the arena, and made his oration No. 16. (2477.)

Seance No. 52.

May 31, 1891.

519. There were several visitors present at this seance, to-wit: Mrs. Dr. Lamb, of Parsons, Kas.; G. C. Armstrong, F. T. Beech, and E. W. Elting, of Moline, Kas.; and G. W. Cook, of Spring Hill, Kas.

In addition to phenomena for the personal benefit of the visitors, Dr. Reed made his writing No. 36, which we found to be

in continuation of his No. 35. This writing was upon two leaves of one of the tablets being used for this purpose, and, in this instance, the spirit took especial pains, in tearing the leaves out of the tablet, to partly tear them in two, about one-third of the way down the pages, so as to call strict attention to the fact that the leaves so written upon and torn are the identical leaves we all saw the spirit tear out of the tablet. As the leaves were torn out they were thrown carelessly into the writing-desk and the tablet then thrown into the desk. Then the spirit vanished out of our sight. (See the writing, 1427-1432.) There was, also, a Chinese or Japanese writing, which is the engraving at par. 1168.

520. A form we recognized as that of the late Dr. Lamb, deceased, arose in the arena at the writing-desk.

Mrs. Lamb, the spirit's widow, entered into some conversation with the spirit, and finally asked: "Well, Doctor, will you write at this time?"

Spirit: "I will try."

Then the spirit began an examination of the tablets, one after another, saying: "You have a good many books in here—quite a number; I hardly know which one to use." At last he made a selection, and said: "I guess I will take this one. Now what will you have me write about?"

Mrs. Lamb: "Anything you choose, pa."

Spirit: "Well, let me see. I guess I will write about veneration."

As he began writing he said, "I can't write very fast; it will take me some time, I expect," but in much less time than any of us could have done it, he had this written:

521. "Friends, whenever a system, a faith, a doctrine, gets around it a sanctity which forbids inquiry into it, or comparison of it with other systems, faiths, or doctrines, that veil of sanctity hides, narrows, and weakens the moral and intellectual force of its votaries. When it demands of its votaries blind, unquestioning submission, it necessarily encourages blindness and ignorance.

(a) "If a sense of veneration once seems to require of you that you shut your eyes and ask no questions, you may take warning from that moment that that sense of veneration is trespassing upon the true domain of your consciousness, which is, or should be, more sacred than any dogma; for, by its cultivation and rightful power, alone, can your soul grow.

"No, not only that, but Christ's system is not the only one. I speak not alone to Christian nations, but of Christian creeds, and to all nations of all creeds now existent."

Seance No. 53.

June 4, 1891.

522. There were six or seven persons at this seance who had had but little, if any, experience in the matter of the phe-

nomena; nevertheless there were some forty form presentations, mostly for the benefit of the strangers present, and most of them seemed to be clearly recognized and identified.

523. In the meantime Thomas Paine made up inside the cabinet, parted the cabinet door curtains, stepped through the parting, to a full-form position, standing in the cabinet doorway, let the curtains close behind him, and made his vocal effort No. 17. (2482.)

Telegraphy—Psychic.

524. Some three months ago the controls promised us that if we would procure a common telegraphic instrument, they would show us that they could use it. We have now such an apparatus all fitted up with battery connections, and find that there are spirits that visit our seances who can, so far as we are able to judge, use the machine to any degree of expertness. None of us can read the work, but we have a Morse alphabet, by which we make out some words and, once in a while, a whole sentence. It does not need the medium or any visible person to be in contact with the key or keyboard. We place the whole apparatus on a table properly connected by wire to the battery on the floor in the same or any other room, and away goes the machine, spelling, in telegraphic sound alphabet, short messages, names, and the like; and when the medium is in the cabinet, the operator becomes visible to us, and we see the spirit stand by the instrument and manipulate it both with and without contact.

525. The spirit then tells us to take away the connecting wires and let the machine be on the table without contact with or to the battery. This we do, and the instrument goes right on as the spirit stands beside it.

526. Then the spirit tells us that in less than ten years man will be able to telegraph from place to place without the battery; that he will learn to connect with natural electro-magnetic currents, and thus without artificial battery be able to efficaciously pass messages; and that, after a while, spirits would come to the help of the transmitter, and make the matter more efficacious still.

So we here and thus learn that in the not far-away future there may be wonderful improvements in the matter of telegraphy; at least, should man learn of the ability of the spirit world to assist in any laudable work.

527. In regard to our keyboard, we found that if we boxed it up so that no light would be admitted to the key, the spirit force could the more efficaciously work the instrument. The spirits told us: "The reason is that we can better form the hand in the dark to work the key."

528. One visitor, who claimed to stand on Bible ground, could not see why any part should be hid away in the dark box,

although his own eyes had beheld the key at work in broad daylight, without human contact or any visible contact; yet, because it seemed to work better entirely closed up so no human hand could touch the key, that part in the dark was diabolism.

529. This led our Sam to make a little speech inside the cabinet, where all was dark, but the voice was clear and loud and comical, to the amusement of the circle and chagrin of the objector. Sam, in his broken German-English, said:

"If that man would get out of the caves of darkness, of ignorance, that he keeps himself hid away in like shut up in a clam-shell, where he never allows one single ray of truth to enter his own brain, and in the light of to-day would read his Bible, he might find that most of the reported physical phenomena of the Bible occurred in the darkness. He might soon learn that the inability of a blind man to behold the sunshine is no evidence of anything but his own blindness, or, rather, his own willfully shut-up eyes."

Seance No. 54.

June 7, 1891.

530. Four persons were present who had not before attended these seances.

(a) As the medium, with a white linen duster on, entered the cabinet, Dr. Reed stood in the cabinet door, dressed in a black suit, greeting us.

(b) Then several male and female forms, one after another, of the spirit friends of the visitors, stood in the cabinet door, and nearly all of them were recognized by the visitors.

531. One Redfield, a most glorious materialization, walked right up to the secretary and reached out his hand, saying: "How do you do, sir? I am so glad to see you here, and I'm glad to be here myself."

Secretary: "What Redfield are you?"

Spirit: "Don't you know Sidney Redfield?"

Secretary: "Yes, sir; I know one Sidney Redfield."

Spirit: "Well, I'm his son. We used to live in southern Indiana. I invented a smut-mill."

Secretary: "Oh, yes; I used to know you at Salem."

Spirit: "Yes, sir; at Salem, Millport, and all about there."

Secretary: "Well, I suppose you found your smut-mill of use when you got on that side?"

Spirit: "Well, yes. I was not as much filled with orthodox smut as some, but my smut-mill soon cleaned the old orthodox myths away—took away the old idols, and let me see myself and the glories of spirit life."

Then the spirit turned to Mr. House, who is a millwright by trade, and who worked at the same, many years ago, at St.

Louis, Mo., and said to Mr. House: "I am Redfield, inventor of a very excellent smut-mill."

Mr. House said. "I used to know something about that business."

Spirit: "Yes, but not so much as I."

The spirit (pointing toward the secretary) continued: "That gentleman can tell you all about my machine." Then the spirit retired behind the curtains.

532. A form we recognized as that of David Cook advanced far out into the room, clearly personating his appearance when in the mortal. After considerable conversation with his widow and daughter, he began vanishing at the feet, and gradually vanished away, the head going down as the lower limbs and then the trunk dissolved away, until the chin reached the floor; then the mouth opened, pronounced the words "Good-bye," and as quick as lightning that head vanished from our sight.

533. This mode of dematerialization or dissolution of the temporary form is one of the most astounding and stubborn facts that an investigator can witness.

534. To behold a personage walking about the room sufficiently substantial to move a chair in front of it as it goes about; to see its very eyes sparkling with the fires of life; to hear it engage in long conversations, in clear, audible, oral tones of voice, as a common man or woman would talk; to see it write long essays with incredible swiftness, and then to see it begin to descend as though going, feet first, down through the floor, until the chin reaches the floor, then utter the words "Good-bye," and the head instantly vanish out of sight; and to know that the floor is solid, the carpet solid, and no chance for confederates or automatons to go down through the floor—these are phenomena that one must witness often in order to be sure he is not self-deluded.

535. As the head of Mr. Cook vanished Prof. Denton was stepping out of the cabinet at the cabinet door to a chair that was three or four feet away from the door; then he moved the chair in front of him as he advanced farther out into the room, near to the feet of the sitters in the middle of the circle. Here the spirit stood with folded arms and elbows resting on the chair back. This brought the spirit to a slightly stooping position, but seeming to rest at perfect ease, gazing about the room in a pleasing general appearance. After a minute or two in this attitude, the spirit said: "Well, Mr. Secretary, what will you have this evening?"

Secretary: "Thought—is it a substance of such nature that if two spirits are conversing, a third spirit can see the thoughts passing between the two conversing?"

Beginning with this question, Prof. Denton made his vocal effort No. 17. (2107.)

536. When Denton had gone, spirit Dr. Lamb arose in the arena, and engaged in conversation with his widow as he took from the desk a tablet, in which he made this writing:

"I believe in man using his reasoning faculties and investigating all abstruse and mysterious matters, generally taken on faith; and that if he did so, he would find some natural law to explain it all."

"The world is growing out of the blind faith of childhood into the reasoning state of manhood, and I shall endeavor to help its growth."

"When on earth, I had arrived at a point where I would not believe anything that could not be proven. Future existence had been proven, conclusively, to my mind, and I had investigated the treasures of Nature, till I had arrived at the conclusion that within her bosom was the beginning of my identical self."

Transition.

537. "Darkness was closing around me—the light was failing. I seemed unconscious, but was not. I knew I was dying like a wasted fire, and all that would be left of me would be a blackened heap, a handful of ashes."

"Following a few moments of insensibility—I knew not how many, but the time seemed short—I awakened as with an electric shock, and there beheld my friends."

(Signed) "J. B. Lamb."

538. Then, after some conversation with Mrs. Lamb, the spirit vanished from our sight, and Dr. Reed rose up in the arena, at the desk, made his writing No. 37, and then sank instantly. (1430-1432.)

539. As he went down spirit Denton arose at the desk, took a tablet, and made his writing No. 27. (1813.)

Spirit Endosmosis.

540. As the Denton form dissolved away a form passed out of the cabinet through the cloth that forms the north end of the cabinet; this cloth is solid, has no opening in it through which any common material might pass, nor was the cloth so arranged as to be movable at either side, so as to allow passage around it out of the cabinet into the arena.

(a) The spirit form either endosmosed the cloth or the form was taken on to the spirit at the cloth on the arena side of the cloth as the spirit itself passed through the cloth. (1170.)

(b) Spirits constantly affirm that material substances are no barrier to the passage of spirit beings; but, since they also say that spirit itself is material, it remains to be shown to mortals how even pure spirit can pass through material forms: whether

there is displacement of particles of matter or of the passing spirit, or whether such passage can be and is effected without any displacement on either part.

(c) At any rate, spirit endosmosis is an interesting matter to consider.

(d) But, at all events, this form was there, and talking a gibberish we understood to be Chinese broken English; he finally got us to understand his name to be Wing Leaf.

(e) The circle, this evening, being mostly of ladies, some of them asked the spirit what he thought of them. Pointing about to them, he said:

(f) "Vyloo Melican v swimmen. Me no likee Melican v swimmen. Me likee Schina v swimmen."

(g) This spirit took up a tablet and wrote on one leaf, tore that leaf from the tablet, laid it and the tablet on the desk, and then endosmosed the same curtain, thereby passing into the cabinet from our sight.

The writing we found to be these characters, which we are unable to interpret, if indeed they signify anything; but they seem to us more Japanese than Chinese:

The image shows three horizontal lines of handwritten Chinese characters in black ink. The first line consists of four characters: '毛', '白', 'P', and 'E'. The second line consists of five characters: '毛', '白', 'E', 'T', and 'H'. The third line consists of six characters: '毛', '白', 'E', 'T', 'H', and 'E'.

Seance No. 55.

June 9, 1891.

542. Spirit Denton, standing in the cabinet door, after talking about our telegraphy and some other matters in a social way, asked that we name a subject.

Mr. Carberry said: "I would like to hear something about passing from this to the next life."

The spirit then made a short talk as his No. 18. (2108.)

543. Then, as Denton passed back behind the door curtains into the cabinet, the spirit Thomas Paine arose in the arena and made his oration No. 18. (2483.)

543½. Before the sound of the last words of this oration had ceased reverberating in the room, the spirit had vanished away from our sight, and spirit Dr. Des immediately stood in the cabinet door, talking, in the Swedish tongue, to Andrew Peterson, of the circle, who understands that language. This spirit

announced to Mr. Peterson the presence of Swedenborg, and then retired behind the curtains.

544. Swedenborg then stood in the cabinet door to our view, and began an oration in what we discerned to be the Swedish language, which none of us, except Mr. Peterson, could understand; and he, being very deaf, could only get part of it, but sufficient to show that the spirit was talking of the angels, the devil, the hells, the heavens of Swedenborg.

545. After this alleged Swedenborg had retired, we asked Sam whether he could tell us what the speech was. He said: "I did not understand, but an interpreter here can tell me and I tell you." Then Sam, in his broken German-English, said:

(a) "That was the great Swedenborg. He said: 'Good-evening, friends. I heard you speaking about the ideas given in my book concerning heaven and hell and the Deity. I was honest. I was sincere. I was in earnest. I spent my life on earth endeavoring to get the world to see as I did.'

(b) "But when I came to this side of life, I soon found that I had been much mistaken. I looked for God as I had understood Him, but I found Him not. I made inquiry of the good spirits whom I met. They knew no such personage, nor in spirit life had ever heard of such an one."

(c) "'I inquired for my heavens, and hells, and angels, and devils; but I found only one beautiful world, inhabited only by spirits. Human spirits everywhere, as autumnal butterflies, basking in the glorious effulgence of these delightful realms.'

546. Spirit Sam, continuing on his own account, said: "Say, Mr. Nixon, don't you know that when you plant seed, it bursts open, and lets the life, the spirit out to clothe itself with a new body, and goes on with the new body until the spirit is again in the form of seed? The shell of the old seed is gone back to the elements, but the spirit is still in the new seed—really the same seed. And so even the seed of the plant continues to live on, and on, and on, preserving its kind."

(n) "So of the new birth. No difference how many spheres born into, or how many it passes through, it is the same individuality all the while, always manifesting its kind."

"Here, Mr. Nixon, you have the whole business in a nutshell. I guess I go now. Good-night."

And thus the seance closed.

Seance No. 56.

June 11, 1891.

547. There were some very excellent materializations, but most of the seance was occupied at experimenting with the telegraph, to show how that spirit magnetism and the galvanic current may be made to work together and how that spirit magnet-

ism may be made to supplant the galvanic current in telegraphy, and how by and by, when Spiritualism becomes better understood, messages may, by spirit magnetism, be passed from one instrument to another without wire connection.

(a) For several days we had been getting the machine in good working order, and had, at times, succeeded so far that spirits could and did work it, yet we did not succeed in getting the adjustments exactly right.

(b) Our machine is a common telegraph instrument, with the common galvanic battery, and connections all in the usual way. The key is in a small box, the bottom and top of which are composed of slates and the sides and ends of walnut, 3 inches between the slates when the box is closed.

(c) The box is cut in two midway the sides and ends, and the upper and lower halves hung together by hinges, so arranged as to be fastened by lock and key.

(d) The whole apparatus, the box containing the key, the sounder outside the box, and the battery, all properly connected by wire as for common telegraphy, and the whole placed on a small table.

(e) Then the table containing the apparatus was placed near to the front curtain of the arena, so that a person or spirit standing in the arena could easily reach the whole machine.

548. Some twenty minutes before seance time Mr. House and the medium were sitting at the telegram table, when a message was wired out, very little of which could be deciphered by the medium and Mr. House.

(a) As soon as Mr. Aber was entranced and taken into the cabinet, Sam announced himself as ready to talk a moment.

(b) Mr. House asked him if he could find out what the message just referred to was. Sam said: "Yes; I was standing by. The message was from your wife, Mary House. She was telling the operator to say to you:

(c) "Good-evening, my dear husband. I am so glad of being first to send a message over this instrument—the first to be interpreted. This looks like being a grand success; and I hope I shall be able soon to greet you again this way."

"Mary House."

549. A form then stood in the cabinet door, having a very intelligent appearance and being about 5 feet 11 inches high. We did not know him. He said: "I am George Bancroft."

550. Then another stood in the cabinet door, not quite so tall; he stood a moment or so, gazing at the telegraphic concern, and said: "My name is John Ericsson, the inventor." Then a form that we recognized as Erastus Coffin stood in the door; and, fixing his gaze upon the apparatus, remarked in somewhat Irish brogue: "Faith be jabbers! that's a quare-lookin' machine ye've got there. What d' ye s'pose ye be goin' to do neow?"

Secretary: "Oh, you never could mimic an Irishman, and you're doing no better now."

Spirit: "Hello! What's the matter with me bein' an Irishman, jist, I do' know?"

Secretary: "The Irishman says 'fath' (short *a*) and 'jabers' (long *a*). You reverse it, and your word 'neow' sounds like you never heard it outside of New York."

Spirit: "Oh! oh! that's it, is it? What you goin' to do with that machine, anyway?"

Secretary: "That is a trap to catch spirits in."

Spirit: "You never get me in there without mighty nice bait." And, with a mischievous eye twinkle, the spirit retired behind the curtains into the cabinet.

551. Then the alleged John Ericsson arose in the arena and advanced to a point near the telegraph, looked the instrument over a few seconds, and then beckoned the secretary to place the table containing the same in a position for the spirit to reach conveniently from within the arena.

552. This done, the spirit reached over the arena wire and began adjusting the instrument, examining all the connections critically, as any mechanic would likely do, holding the instrument up in his hands, then placing it back on the table. At last he began fingering the keys, regulating the set-screws, and finally said: "That is all right now." Then he worked off several little messages.

553. Then the spirit stood entirely clear, away from the instrument, with arms folded across his breast; but the instrument ticked off messages just the same, no visible personage having connection with the machine.

554. Ericsson seemed to be in telegraphic connection with some invisible personage. He said: "We now have a spirit machine at the other end of the line connected to this one. I now ask: What is your time?"

The instrument worked away as though the spirit were fingering the key, then stopped a moment, and then went on for a moment.

Ericsson said to us: "He says it is 9:20 there, sun time."

Secretary: "Mr. Ericsson, do you know the time here?"

Spirit: "8:40, standard time."

Secretary: "Then, Mr. Ericsson, the other station must be near 700 miles to the east of us? That would be near Cincinnati."

Spirit: "East and north; the other spirit is at Cleveland, Ohio."

555. The spirit, continuing, said: "This is a marvelously significant success. For, as we can to some extent control electro-magnetic currents from planet to planet, and even across interstellar spaces, we may be able, when mortals become more

cognizant of spirit forces and intelligence, to open up for you and with you, without intervention of anything but spirit direction, telegraphy among mortals, and of spirits with mortals; for this experiment shows that spirits can connect spirit magnetism with galvanic magnetism, and thus put mortals in direct telegraphic line with the whole spirit world." (524-529.)

Seance No. 57.

June 14, 1891.

556. There were several materializations, mostly recognized, and some repetition of those telegraphic experiments; and in due time Dr. Reed arose in the arena and made his writing No. 38. (1433-1438.)

557. As Reed dissolved away Prof. Denton arose and took a tablet, saying: "I will try whether or not I can do as well as the Doctor." Then Denton manipulated the telegraph, calling our attention to the various different sounds; then, standing clear of the key, he said: "Listen; do you hear that? They are calling an operator. Here he comes." Then Denton began writing No. 28 (1814), while the instrument ran right on. Then Denton stopped, and said: "They're calling another: Here he comes; just from Venus, was never here before. Now there comes another; he's from the moon."

558. Miss Moore: "I thought the moon not inhabited."

Denton: "Why not?"

Miss Moore: "The physical conditions not sufficient to sustain human life."

Denton: "The moon makes a very nice home for some spirits, but not for men and women in the physical as you are. These inhabitants of the moon are spirits who were originally of your earth."

559. As Denton finished writing and retired, Sam, from within the cabinet, took up the question of the planets, and, to the question, "Which of the planets are inhabited?" said: "All of them. Every one. They are not all inhabited by men and women like you. Men and women like you are born on your earth and Jupiter, and, at various times, some of them in spirit life find homes about the various planets, and even their moons."

Miss Moore: "Does Venus produce men and women?"

Sam: "Not much, that ever I found out. Spirits that were first born on the earth and then into spirit life inhabit Venus, and, like all others, sometimes come back to earth on a visit."

When Denton had done this writing and laid the tablet and leaves containing the writing on the stand, he descended out of our sight.

560. As he was descending Prof. Faraday emerged from the cabinet; apparently passing through the cloth that constitutes

the north end of the cabinet into the arena, at the telegraph, and reached over the arena wire, to the key of the instrument, saying: "I wonder if this apparatus will run." And he manipulated the machine for a minute or two and then stood entirely clear of the apparatus, but it ran right on while he took up a tablet and wrote his essay No. 19. (2654.)

561. Then, after several forms, one after the other, greeted us from the cabinet door, Thomas Paine arose in the arena and made his vocalization No. 19. (2487.)

Seance No. 58.

June 16, 1891.

562. Dr. Reed, in his usual manner, opened the seance, greeting us with some encouraging remarks; he then gave way for spirit Denton, who stepped outside of the cabinet, two or three paces, to the chair, and, after salutation, asked: "Well, what will you have this evening?" And, in answer, something of a running dialogue occurred, which the reader will find, among Denton's vocalizations, as No. 19, at par. 2109.

563. Among the several other spirit forms, there stood before us one having long whiskers and somewhat bilious temperament, in appearance about 5 feet 10 inches high, rather a long neck, tolerably well rounded forehead, and rather wide in the region of constructiveness (as located by phrenologists).

This spirit directed his attention to the secretary, who, finally recognizing him, said: "Are you one of the Redfield boys that invented a smut-mill?"

Spirit: "Yes, sir. Don't you remember Sidney Redfield? You saw him at Millport."

Secretary: "Your name was Richard, I believe."

Spirit: "Yes, sir. And my brother Jim was here the other evening. Say, don't you remember Ben?" (At this the spirit, shoving the chair ahead of him to a point two or three feet from and in front of the secretary and leaning over the chair back, made a steady gaze into the secretary's eyes.)

The secretary, answering, said: "Ben? Yes, I knew a Ben, but not Ben Redfield."

Spirit: "No, no; you know Ben."

564. Secretary: "Yes, I know several Bens. I knew one Ben Lockwood."

Spirit: "That's him. He's here. He used to be in the leather business, you know. Say, did you know William Hitchcock?"

Secretary: "I knew one William Hitchcock."

Spirit: "Yes, two of them. This is not Uncle William; this is his son. You called him Bill."

Secretary: "Yes, sir."

Spirit: "Well, he's here."

This Ben Lockwood was a tanner and leather dealer, and was a noted Universalist and quite generally known in southern Indiana, and the cities about the Ohio Falls.

565. There was a William Hitchcock, of Washington County, Indiana, uncle to the secretary, and he had a son William, who was generally nicknamed Bill. The secretary never knew any other William Hitchcock nor any other Ben Lockwood who was generally called Uncle Ben.

This spirit gave a great many "tests" of like nature, and was so overjoyed at being able to give such evidences of identity to recognition that his eyes and countenance and whole attitude glowed with the appearance of intense delight.

566. The vocalizations of Sam, the German cabinet control, are generally inside the cabinet, and he says that only a sufficiency of larynx and vocal organs are materialized to produce the necessary vocal sounds, and this is used by him for his speech.

The reader will remember that this spirit is inside the cabinet, and not in our sight, unless the record of the particular incident states otherwise.

So, in this instance, we have the voice of Sam inside the cabinet, saying: "Say, Mr. Nixon, you know that it is claimed for one of the pyramids, that its surface is a mathematical epitome of that of the earth? Well, don't you know that is a mathematical absurdity?"

Someone asked. "Why?"

Sam answered: "It would take all the paper you have on which to make the calculation."

A member of the circle: "Oh, Sam! it might take you that long; you're no calculator anyway."

Sam: "I'll bet I can calculate quicker than any of you. You purchase one hundred dollars' worth of stock—sheep at 50 cents, hogs at \$3.00—so that you have one hundred sheep, hogs, and cattle, how many of each have you, hugh? How much for each of the cattle?"

~~After some guessing around the circle, Sam said: "You no got 'im? Dot eesh shust as easy vot notting. Suppose you have sheep 94; how mooth eesh dot? \$47.00. Vel, and one shvne? \$3.00. How mooth eesh dot? \$50.00. How mooth stock you got? 94 sheep and hog, 95. How mooth cattle must be? Five. You got \$50 left for cattle. How mooth eesh dot each? \$10.00 Dare, don't you see? Dunder and blixen! Knock 'em all! Who says dish Dutchman can't count?"~~

Sam was questioned very extensively as touching disease, health, diet, hygiene, etc., and said he answered as Dr Reed dic-

tated to him. The answers and apparent familiarity with the subject matter discussed showed a high degree of intelligence, thought, and study. We give one example:

567. "How is it, Sam, that dyspeptic persons of the central Mississippi Valley sometimes find great relief, and some almost a specific, by living in some parts of Kansas for a time?"

Sam: "In the water, in the air, but mostly in the food. The alkalies and salts abounding in the soil enter into the corn and wheat and fruits and vegetables in very healthful proportions, especially in the fruits, making a magnetic action upon the coatings and muscles of the stomach, favoring digestion and healthy action. Want of such magnetic conditions in other portions of the valley permits sluggishness of gastric action, to chronic or dyspeptic condition."

568. "The benefit of change of climate or location is mainly due to change of magnetic condition—where any benefit occurs at all, and this magnetic condition is principally obtained from the food."

Seance No. 59.

June 21, 1891.

569. Present B. J. Miller, of Holden, Mo., Mr. Sayling and wife, of Dairy, Elk County, Kas., and James Jenkinson, of Lane, Kas., as visitors.

In some respects this seance was a marvel of success, both as to materializations and tests to the visitors.

570. Among the tests that may be of interest to the reader, one claiming to be William Jenkinson, in converse with his father, who was present as one of the visitors, said: "Father, do you remember watching with me the last hour?"

Father: "Yes, Will, I was there."

Spirit: "Do you remember the clock struck when I was gone?"

Father: "That's so, Will."

Spirit: "That was a sad hour to you, wasn't it, father?"

Father: "Yes, it was."

Spirit: "But what a glorious time to me! My pain was all gone. My hip troubles me no more. I shuffle no more cards. I am getting to be happy now. Go on in this investigation. You will find it a great fact."

"Yes, father, as soon as near enough free from my body, I caused the clock to strike. Then, when ready to leave the body and the room, with those escorting me, we caused the clock to strike again, and I was gone out into the great spirit world. And here to-night to let you know that Will Jenks is neither dead nor sleeping, but alive forevermore. Good-bye, father, and aunt, and all, but not forever."

571. The father, Mr. Jenkinson, says that during the last illness of this his son he became so nervous and sensitive that they had to stop the clock, as even its ticking annoyed the patient, and that the statements of the spirit as to the twice striking of the clock are true, and that the second striking so much alarmed those then on watch that they at once notified all in the house that had retired to rest.

572. Then the apparition we recognize as Prof. Denton stood in the cabinet doorway to speak, saying: "Give me a subject, please, and I will try to talk a little."

And his talk No. 20 (2114) continues the dialogue form.

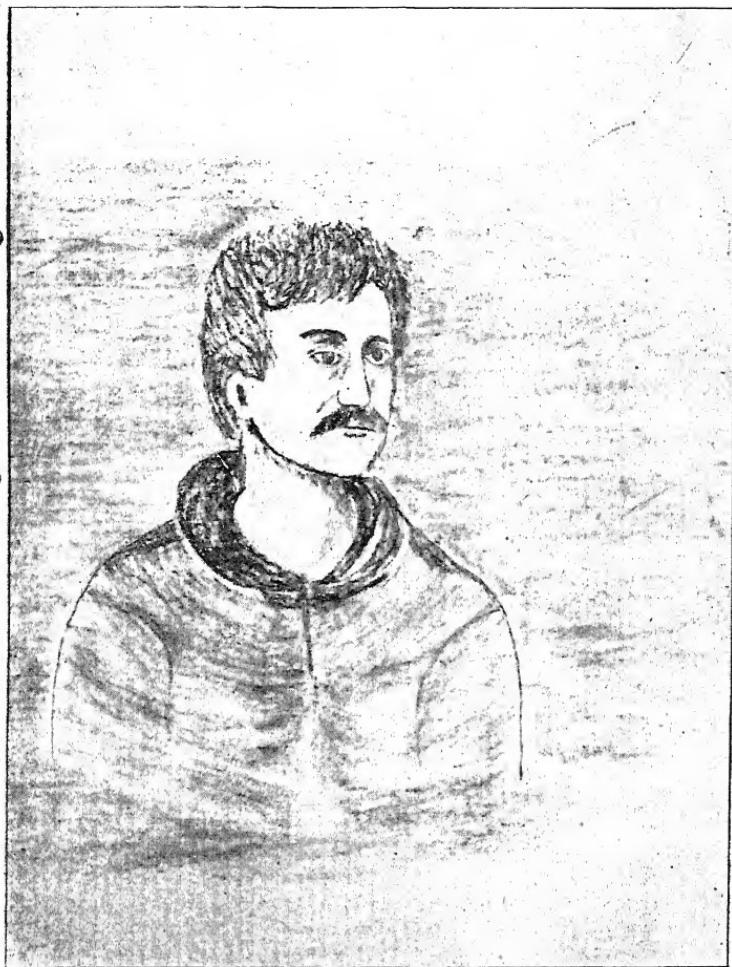
573. Then there came up in the arena a most magnificent form gorgeously robed in Masonic attire, and addressed Mr. Miller in signs of recognition used by the craft, calling himself Hiram of Tyre, and gave, so Mr. Miller said, one of the most complete exemplifications of the work of the craft that he ever witnessed. This spirit was wearing his Masonic jewel, which was glittering as a diamond.

574. At length this gloriously robed form faded away, and in its stead another gradually made up of a cloud mist that arose in the arena, and finally stood forth as gloriously robed in Masonic uniform as the one before. This form finally said aloud, in good oral English: "I am Hiram Abiff. I died having the secrets of ancient Masonry. Some think they have that secret work, but they have it only in part. They do not have it as it was intended. I have it, and some day it will be fully revealed to a few. I died for my brothers. My enemies tried to force me to reveal the work, but I would not. I may write you some this evening, or get someone to write for me; not in the language I now speak, but in the Chaldean tongue, and perhaps some Greek." And, with a bow, this form vanished away from our sight.

575. Then there came up one we did not recognize, but supposed him to be the one promised by the alleged Hiram Abiff to write for him, and produced a writing. (1175.)

577. Our visitor, Mr. B. J. Miller, tells us that he is a Mason and now working in the military, and that these spirits give to him the secret work of the order with most complete fullness of exemplification that he ever witnessed, and that he has taken special pains himself to know and be able to fully exemplify the entire work, so far as he has advanced. None of our circle knew anything about the Masonic secret work, but others, besides Mr. Miller, visit us, claiming to be Masons and that they do receive of these apparitions satisfactory exemplifications of the secret work of the craft.

For the portrait and biography of Abiff, see pars. 822, 926-930.



578.

GIORDANO BRUNO.

(912.)

Statement.

(683-684, 918-920.)

579. This spirit claims to be that Italian philosopher of the Renaissance, born at Nola about the year 1548 A. D.

His philosophy was along the Copernican lines, which was heretical to Christians; and he, being of inquiring mind and somewhat aggressive nature, was everywhere obnoxious to the priesthood, whether Catholic or Protestant.

His theological trend of thought was somewhat Pantheistic. He conceived that matter has life-unfolding force innate, even

to the smallest particle, which he designated the monad, and spirit Denton, discussing life atoms now, frequently uses the term "monad." But Bruno considered the united energy of the infinitude of monads to be the Deity.

Now, this whole spirit band seem to hold that all creative energy, all life, all wisdom, all intelligence, is innate to the atom or monad, and that therefore the *Deity*, instead of being the greatest, largest animal or spirit or "*totum univercoelum*," is the least of all individualities, or things, in existence, and man its highest organic expression.

So Bruno, having a mind looking toward this philosophy, was not then fit to live among Christian people; he was therefore fired into that country where heretics belong, and where his "monads" could wail in endless perdition.

But here stands one in our cabinet door saying: "The gate-keeper of Gehenna would not let one pass on those sacerdotal papers, and Bruno is made of monads that all the fires of earth and Gehenna cannot destroy." (See par. 684.)

580. After the strange writing of June 21, 1891, spirit Dr. Reed arose in the arena, took a tablet, and wrote while the secretary counted aloud the number of pendulum vibrations, 38, as this writing of Dr. Reed, No. 39, was being produced. (1439-1440.) The writing contains 326 words; this, in 38 seconds, is at the rate of 520 words per minute.

581. When Reed had gone, Prof. Faraday apparently entered the arena through the cloth that separates the arena and cabinet, and made his writing No. 20. (2657.)

582. Our Chinaman, Wing Leaf, put in an appearance, jabbered quite lively for a time, seeming rather mirthful: "Me litee. Makee picture Melican man." We found some characters on the paper. (See engraving at par. 1186.)

Seance No. 60.

June 23, 1891.

583. Spirit Denton stood in the cabinet door in front of the door curtains and made his vocalization No. 21 (2116), being somewhat of dialogue form.

587. Three little child forms at the same time stood up side by side in the arena, their heads just to the top of the curtain; one of these child forms talked a little, and all three answered questions by nod of head.

588. Then these three forms gradually faded away from sight, as a cloudlet will sometimes grow smaller and more transparent, and at last is all gone from sight.

589. Perhaps an Athanasian mathematician could demonstrate how Mr. Aber was all three of those little child forms, and yet only one of them, and that one himself; how three persons may be only one, and that one all three of them: but

we fail to reach such conclusion by any method known to the Saracenic schools of mathematicians.

590. Instantly that the three child forms were gone, there stood to our view in the arena the form of that champion of liberty, Thomas Paine, making his oral effort No. 20. (2490.)

Seance No. 61.

June 28, 1891.

591. This seance was during a great rain, accompanied by strong wind, vivid lightning, and the consequent much thunder. Nevertheless, the materializations were most excellent, but the vocalizations not so good as usual. The controls said the storm conditions were such as affected their ability to hold the larynx long at a time.

592. The storm, however, suggested the theme of casualties, which spirit Prof. Denton descended upon from the cabinet door, making his oral effort No. 22. (2119.)

593. Then Thomas Paine stepped out of the cabinet at the cabinet door and took his position about 3½ or 4 feet from the cabinet front, being between the cabinet and the circle, and in this position made his oral effort No. 21, answering the question, "Who was the author of the Declaration of Independence?" (2501.)

594. Then the chemical control, Dr. Reed, made his writing No. 40, 313 words. in 36 seconds—nearly 9 words per second. (See pars. 1441-1444.)

595. As Reed faded away Prof. M. Faraday arose in the arena and made his writing No. 21 (2659), being largely a reproduction of the matter under "Law of Control" as recorded in Faraday pamphlets.

597. Then a woman form, which the circle recognized as Mary House, first wife to C. V. N. House, stood forth in the arena, at the writing-desk, and made this writing:

598. "Many religious persons, on passing into spirit life, are subject to a great disappointment from finding things so different from what they were led to expect, owing to the teachings from the pulpit and elsewhere which they have received.

(Signed) "Mary House."

599. When Mary House had gone, spirit form Prof. Denton rose right up in the arena and quickly made his writing No. 29. (1821.)

Seance No. 62.

June 30, 1891.

600. At this seance Buddha and his wife, Rachel Diogenes, and the artists Raphael and Titian, most magnificent materializations, one after the other, stood in the cabinet door, greeting us until recognized by us from having before been introduced to us.

601. Then some seven or eight forms, in quick succession, rose in the arena, stood a moment, and vanished.

602. Then one arose, tarrying some five minutes, and had the secretary stand near by.

603. This form changed its robes from dark to white and from white to dark; and from dark and light flowered to plain dark, and from smooth-fitting over arms and breast to full puffed and ruffled; all this in full view of all the circle, without the spirit disappearing for one instant. The spirit held out both hands and arms, that we might see the full ruffled robes. He said he is French, the same that had given his name on the telegraph just before this seance began: "Dong Bongnot to Constick. Anrovant vuro Combro."

604. A form then arose in the arena, drew the arena curtain aside, stooped and passed under the arena wire, and stood erect in front of the arena curtain; then bowed, stooped down under the wire, back into the arena, replaced the curtain, again stood erect, and went as a dart, feet first, down through the floor.

605. During all these appearances the secretary was standing near enough to the arena wire to see over the curtain to the floor in the arena, and all these forms seemed to come up through the floor; and, in vanishing, to pass down through the floor, but no two of them had the appearance of passing through the floor at the same place.

606. At length Thomas Paine arose in the arena; and, when fully formed, the secretary took his seat at his note desk.

607. Then this spirit, in good, clear English, made his oral effort No. 22, consisting of something over 1000 words. (2505.)

Seance No. 63.

July 2, 1891.

608. The reader should not forget that the business of the secretary of these seances is to take and keep a correct record of the entire proceedings, phenomena, and alledged spirit writings, sayings, and orations of each seance, and read the same to the circle at the next seance or nearest subsequent opportunity, so that if any person of the circle or any spirit should detect any error of the record, correction could be made accordingly. So, in this instance, the secretary read to the circle, immediately before opening the seance, the record of the seances of June 28th and 30th, which the circle approved.

609. Then, as usual, the medium became entranced, and in the trance condition entered the cabinet and took his seat therein. Then follow corrections of minutes, if any are needed, by the spirits.

In a few seconds, not so many as ten, the chemical control, Dr. Reed, parted the curtains and stepped into the cabinet door.

allowing the curtains to close behind him, and said, in a loud whisper: "Mr. Secretary, one word in my manuscript you have wrong. It should be 'exposed,' and read: 'And they will be exposed in all their follies and corruptions.' I wish you would correct that in your copy."

The secretary had the word "expressed" instead of "exposed."

610. In this way any mistakes of record, not detected by the circle, never passed the controls without due notice from them to us.

So we learned that such spirits as so desire can and do take cognizance of all we say and do.

611. Prof. Denton, standing in the cabinet door, in front of the cabinet curtains, made his oral effort No. 19.

612. Father King, after an absence of some twenty seances, gave us his trumpet-blast No. 3, taking up Talmage, as the circle had, just before the seance, discussed his treatment of Spiritualism. (2759-2766.)

613. Thomas Paine then ascended in the arena, and continued discussing *The Progressive Thinker*, and Talmage, and an article, by one Innis, in the *Thinker*, concerning spirit photography, and how strange that Robert Hare should have received such profound evidence of the fact of materialization as a great number of flash-light photographs of materialized spirits, in the city of Washington, D. C., and never have uttered a word to mortal man about it, and someone does not wish to credit the West for anything, etc. And to all of this Paine answered:

"Yes, but the great Western country took the lead in breaking physical shackles, so it must lead in breaking the mental and spiritual, and letting in the morning light.

614. "Now I wish to say about our good Brother Francis that he has buckled on the armor of a warfare that is no child's play; and, in taking up the gauntlet dropped by the wily priesthood, has transferred the seat of war to where it belongs. I wish you, Mr. Secretary, to say to him for me, that I am with him, and that I have been with him, and will be with him to the end.

"I wish to say to you, friends, that it will be found that while there is one criminal in fifty among Christians, there is one in five hundred among Spiritualists. Francis is correct when he says: 'Spiritualists, as a class, are the purest people on earth.' And Talmage, on that point, a base liar.

615. "When the books are opened and another book [Talmage's] is opened, then it will be seen that there are thousands in your penitentiaries who have not done humanity one-tenth the great wrongs that this self-conceited vicegerent of God on earth has done and is doing. No devil ever did more damage than he; and when the mists are cleared away, and the scales fallen

from his eyes, hissing serpents and stinging scorpions will meet him on every hand.

616. "Spiritualists, of course, are not all pure. There are black sheep in every flock, and some flocks have but few white sheep. Yet there are generally more white than black sheep."

617. Robert Hare, standing in the cabinet door, said he never made such an experiment as to obtain with success, by means of magnesian flash-light, any photograph of a materialized spirit form. Neither did he do so by means of the calcium light, nor the electrical. He says, also, that the one we obtained here of Dr. Reed is the first and only one of complete success. (1230.)

But the portrait at par. 1230 is copy of the flash-light photograph made by our spirit artist in crayon work.

Seance No. 64.

July 5, 1891.

618. This seance afforded us the most wonderfully realistic phenomena we have yet witnessed. Thomas Jefferson in gloriously illuminated form stood in the cabinet door.

619. Question: "How much of the Declaration of American Independence are you the author of?"

619½. Jefferson: "Very little. My good brother Thomas Paine is the author of that illustrious document. I arranged it and wrote it in the order you have it, but I am not the author of it."

620. Then Patrick Henry, Jonathan Pierpont, and John Pierpont, in glorious form, stood before us, each announcing his own name.

621. Hannibal Hamlin, standing forth to our view, in remarkably strong voice announced his name and gave some conclusive tests as to his identity.

622. One claiming to be Rachel Diogenes, with headdress and skirts glitteringly illuminated.

623. John McCullough, in his richest theatrical attire, presented in the cabinet door, and in a strong voice said: "I am John McCullough, the tragedian."

Question: "Where is your sword?"

624. At this, the spirit retired behind the door curtains and immediately arose in the arena with drawn and uplifted dagger, advancing very near to Miss May Cook at the right extremity of the crescent in the northwest corner of the room, some 8 feet from the medium in the cabinet, and, in his olden-time deep tragic voice and attitude, exclaimed, "Stand!" and instantly vanished.

625. Then one in regal attire, with brilliant starry coronal, stood in the cabinet door, saying, in good oral speech, "I am the Emperor Julian," and dematerialized down, as through the floor.

626. Then spirit Marian Clark arose in the arena, and talked with his father, J. G. Clark, of Topeka, Kas., who was a visitor at this seance. They conversed familiarly, for several minutes, as father and son would who had just met after long separation: the spirit delineating to the father the beauties of the spirit life and of the spiritual philosophy; the father asking questions as to the home of the soul, as he would of some child who was on a visit from his distant home on earth, as to that home.

627. But the phenomenal peculiarity of this instance was that while the spirit Marian Clark was talking in the arena, a tall lady form, dressed in white, was standing in the cabinet door, and when this lady form and spirit Clark had vanished,

628. Spirit Dr. Reed arose in the arena and began writing his No. 41 (1445-1448.) And while he wrote, Sam, in the cabinet, seized the trumpet, thrust it out through the cabinet door, and talked through the horn to the Doctor, he replying to Sam as he wrote.

629. When Reed had written and gone, spirit Denton arose in the arena, at the desk, and made his manuscript No. 30. And while Denton wrote, Sam had the trumpet in a horizontal position, thrust one end out over the cabinet against the ceiling of the room, 8½ feet from the floor, and kept the horn moving about against the ceiling for some time; and during this time, too, a small childlike spirit form was visible in the cabinet door. When Denton had finished his writing, and he and the little girl had gone,

630. Prof. Faraday arose in the arena and made his writing No. 22. (2664.) But Sam still continued manipulating the large trumpet up against the ceiling in horizontal position, and some other spirit, or party, took the other large horn, which was on the floor outside the cabinet at the southeast corner, there being just room at this point to raise the cloth forming the east wall of the cabinet so as to take the horn underneath into the cabinet. So this trumpet was taken by someone in the cabinet, and the large end of it thrust out at the bottom of the cabinet door. This person we understood to be Fritzie. Sam would scold Fritzie for making such a racket, and Fritzie would excuse himself, saying: "I was just playing." To which Sam replied: "Children may be seen, but not heard so much."

When Faraday had gone and Sam and Fritzie had returned the horns to their places and got quiet.

631. A stranger to us arose in the arena, having the costume of some antique tutor, took up a tablet, and asked for a rule or straight-edge, which Mr. Clark found and handed to the spirit.

632. The spirit used the rule as though drawing lines on a leaf in the tablet, and in about one minute asked the secretary

to take hold of the leaf that the spirit was drawing upon, requesting that each corner of the paper be held by the secretary.

632. This done, the spirit, holding the opposite corner of the paper and turning each corner to the secretary, then had the secretary examine the paper and announce its contents. On examination, there was found a drawing somewhat resembling an outline of our planetary system.

On closer inspection, it is found more an outline of the evolution of man, originally, from spirit ether, converging into one line, representing the atom, and this, continuing on the course given, concentrates into the earth condition as protoplasm.

634. The various planets are chosen by lines radiating from the earth. The first line being a life planet, then Uranus, the sun, Neptune. A line from the earth, on which is marked the positions of spirit spheres to the number 7, and spirits from earth entering the spheres, Then Venus, Mars, Saturn, the moon, and Jupiter. Lines are drawn from the various planets converging to a point far beyond our physical cosmic system. (See par. 1172.)

636. Thomas Paine arose at his usual position in the arena, stood a moment, as if waiting for the announcement of a theme for discussion, and some one of the circle addressed the spirit thus: "Jus Tice says that 'the sun's rays form our coal-beds and all the flora and fauna existing.' Is there a vibratory force in Nature equal to accomplishing all that Keely claims?"

Paine: "Keely is mistaken. That diagram, when you understand it, will explain it all. It shows the road from spirit ether through the atoms, protoplasm, and evolution to individualized intelligence, and the road of such individuality to the spirit world.

638. "With regard to coal, that has been talked of heretofore.

638 $\frac{1}{2}$. "At the point designated the other day by the medium, there is gas and coal in sufficient quantities to supply your town for a long time.

639. "The coal will be found 150 to 200 feet below the surface; and, in thickness, from two feet to three feet.

"I am glad to be here and talk about these things."

Here the spirit seemed unable to longer hold the form, and gradually dissolved, or faded away.

Seance No. 65.

July 7, 1891.

640. Henry Lamb, of Parsons, Kas., present as a visitor.

The spirits have advised us to construct our cabinet front of wood from floor to ceiling, cutting off the southwest corner of the room for the cabinet, having the west end of the south

wall and south end of the west wall of the room for the other sides of the cabinet, making the cabinet three-sided, triangular, and the arena as now; a door in the center of the cabinet front; the length of the said front being about 8 feet; the arena wire that holds up the arena curtain attached to the cabinet front at the north side of the cabinet door, and extending to the north wall of the room, $2\frac{1}{2}$ feet from the west wall of the room and $2\frac{1}{4}$ feet above the floor of the room; thus making the arena space, on the floor, $2\frac{1}{4}$ feet by 8 feet.

641. Denton, after giving instructions about the cabinet construction as above set out, said: "Have you any question or subject?"

Secretary: "Bro. House desires to know whether rheumatism is carbonic acid or carbonic acid gas; and if not that, what it really is. This is hardly in your line, Professor, but you can get someone behind the curtains, if need be, to help you out."

Spirit: "Just wait a moment." And retired behind the curtains.

Immediately spirit Dr. Reed took Denton's place in the door, and, speaking in a loud whisper, said:

642. "Rheumatism is not carbonic acid gas, but it is an acid, citric acid. This acid is obtained from the atmosphere; and, at times, in certain localities, is in greater abundance than at other times.

"The electric condition of the atmosphere modifies, also.

643. "Improper urinary, gastric, and alimentary action allows the acid to accumulate in the system.

644. "An electric disturbance preceding visible or perceptive change in weather intensifies citric depositions, causing more pain; hence the rheumatic feels the coming weather change."

As Reed passed back of the door curtains Denton reappeared in front of them in the cabinet doorway, and said:

645. "That subject is not in my line; so I turned it over to the Doctor." Then he went on for a little time only, in oral effort No. 24. (2123.)

Then there were illuminations, the light being turned very low for such purpose.

646. Self-luminous forms moved about in the room, having costumes in variegated colors, most beautifully bedecked with silvery shining points, radiating luminous lines. The illuminations of the headdress were at times almost dazzlingly brilliant. We could discern some of these forms make up near our feet, rising up from the floor, head first, to adult size; and a few were so brilliant in self-luminosity that we could recognize them. Cleopatra and Rachel Diogenes were among the etherealizations.

647. Then the controls ordered lights up again, full, when materializations were presented, among which Cleopatra, a very brilliant form, was presented standing in the cabinet door.

648. Emperor William rose up out of the floor in the cabinet door, developing as he rose into full form of regal attire; he stood a moment and then slowly descended down through the floor.

649. We only know these ancients by what they say and who they say they are.

650. We have learned, however, that when a spirit announces who it was on earth known to be, that, as a general thing, it is as likely to be correct as any stranger we meet to be the person he says he is. In fact, identities have been proven here so many hundreds of times that it seems to us that assertions of these alleged spirits as to their identity are more reliable than those of persons in the mortal. But most spirits, at first appearance, give us some signal of evidence corroborative of their "*ipse dixit*."

Seance No. 66.

July 12, 1891.

651. We now have the front of the cabinet of pine boards, solid, $\frac{5}{8}$ of an inch thick, $8\frac{1}{2}$ feet high, and 7 feet long, cutting off the southwest corner of the room for the cabinet; the floor dimensions of the cabinet are, therefore, south side 5 feet, west side 5 feet nearly, and the front 7 feet. No opening from the cabinet into the arena. (Diagram, 1170.)

651½. The arena is formed by the west wall of the room, from the north end of the cabinet north 5 feet to the writing-desk, which desk forms the north end of the arena; the east side of the arena is a wire $2\frac{1}{2}$ feet above the floor of the room, $2\frac{1}{2}$ feet from the west wall, extending to the north casing of the cabinet door; a cloth is thrown loosely over this wire so as to reach the floor, or nearly to the floor. The arena space is therefore $2\frac{1}{2}$ feet wide and 10 feet long, but the writing-desk is placed in this space at the north end, and generally 5 or 6 feet from the cabinet, and the spirit in the arena is nearly always between the cabinet and the writing-desk, with its right hand toward the cabinet, its left hand in reach of the writing-desk, and facing the circle.

652. The medium is first entranced and taken or goes into the cabinet, claiming to be absolutely unconscious from the time of such entrance until the close of the seance.

653. Generally the chemical control, Dr. Reed, is the first to appear, and stands in the cabinet door, whispering, "Good-evening, friends." He looks about over the room, and especially seems to look critically at each one of the circle; then he assumes a thinking attitude, as though arranging a programme for the evening, and retires back behind the door curtains into the cabinet. And the circle understands that this spirit does, when first out, arrange the evening programme.

654. On this occasion Sam was first on the programme, in the arena, talking to us as he alone can do. Among his sayings these: "Ya, ya; you dink you got the spirits dis time, hugh? Here I vas, here I vas."

655. And while Samuel was talking and being seen and heard by all of the circle, there stood in the cabinet door a female form which all recognized as Mary House.

656. The medium could not have gotten into the arena without being seen by all the circle to do so. He would have to come out at the cabinet door and go around the door shutter, between the shutter and the circle, and crawl under the arena wire, or climb or step high over it—unless his body endosmosed the cabinet front.

656. Then the form of Prof. Denton and that of a little girl stood side by side in the cabinet door for a moment, and then suddenly these two spirit forms vanished from our sight.

657. And immediately the form represented to us to be that of Rachel Diogenes, in illuminated attire, stood in the cabinet door. This being the signal for etherealizations, we turned the light down very low, and saw shadowy forms, self-luminous, glowing and sparkling in garments appearing from head to foot to be set in diamonds, glittering as in bright light.

658. Such forms, so clothed, made up and walked all about the room in front of the circle, as many as five at one time in different parts of the room.

659. A very conspicuous form, bearing a light as if emanating from a lamp, or small lantern, walked right up to Mr. House and the secretary and said: "This is what is left of Diogenes in search of an honest man."

660. Then a form, seemingly a materialization, slightly self-luminous and very tall, walked over the floor with a heavy footstep, and said, "I am Cotubamana"; then walked to the cabinet door and stood therein, and said, "Turn up the light"; which being done, there was revealed a large, tall male form, dressed in pure white, his feet upon the floor and his head against the door arch, which is $7\frac{1}{2}$ feet above the floor; the figure was somewhat stooping, so that if straight the figure would have been more than 8 feet tall.

661. The medium is only 5 feet $4\frac{1}{2}$ inches tall.

"Elongation," you say. Now, why not stick to "humbug"?

662. Then the chemical control, Dr. Reed, either passed through the solid cabinet wall, the wall of the house, came up through the solid floor into the arena, or made up the form in the arena, and wrote his No. 42, and descended as though down through the floor. (1449-1457.)

663. Then Denton arose in the place where Reed stood to write, and while Denton stood and wrote (1831 $\frac{1}{2}$) at the desk, in

the arena, there stood a little child spirit form in the cabinet door.

664. Denton vanished out of our sight, and suddenly Thomas Paine was in the arena, saying, in a loud, clear, and distinct tone of voice:

"Good-evening, friends. I am here again, and must congratulate you for furnishing us a new tabernacle."

665. "This evening we have demonstrated to you that we can and do pass through what you call solid substance.

"I should think this seance, to-night, a magnificent success."

Seance No. 67.

July 14, 1891.

666. Among the occurrences of this seance are the following:

Thomas Paine arose in the arena, and said to Mr. Peterson, who assisted in building the new cabinet: "Young man, you thought you had us fastened out of this place, but here I am." Then the spirit proceeded with his oral effort No. 23. (2521.)

667. Denton, standing in the cabinet door, asked the secretary to hand him a tablet out of the desk. The spirit took the tablet handed him and wrote in it, tore the leaf with the writing from the tablet, laid the leaf on the table, and gave all to the secretary. Upon that leaf was Denton's writing No. 31. (At 1834; engraving at 1179.)

Seance No. 68.

July 16, 1891.

668. On this occasion materialization was most wonderful. No claims are set up here that the direct controls are of such exalted characters as to be considered beings worthy of all adoration. It is claimed only that they are men and women, richly endowed by Nature with a fitness for the work they do, as thus:

669. Dr. Reed a chemist and artist of high order.

670. Sam Schmidt a spirit of great mesmeric power.

671. Mr. Aber's brother, Wesley, an expert in telegraphy.

672. Raphael and Titian, sculptors and portrait artists.

673. Denton, a scientist, etc.

674. Spirits that were of high, low, and of every degree, as considered by mortals, are common visitors; but none except the direct controls are claimed to be lingering around at all times, and sometimes even they are away.

675. This was illustrated the other evening by Col. Sam Wood, who presented himself, a remarkable personality, to some of the circle who were intimate with him while he was yet in the mortal. These friends had much conversation with this spirit. The spirit, speaking in very good oral tones of voice, said that he

was a Spiritualist before he was murdered, and was much better prepared for the great change than a great many are; that he found the spirit life much more realistic than he had expected, that he would not now, if he could, exchange places with any mortal; that the spirit home, so far as he has yet seen, is exceedingly glorious; that he has now no regrets as to his transition, except on account of the bereavement of his poor wife; that when he thinks of her, he feels enraged against his assassins.

676. That often, during his life on earth, he had narrow escapes, but was always hitherto, rescued by his guardian band; but that, on this occasion, his strong band appeared to be away; his time had come, and he was ushered into spirit life just in the way he was; and, only for his poor wife, he is glad of it.

677. We were also favored with visible forms, *seriatim*, of Abraham Lincoln, James A. Garfield, U. S. Grant, George Washington, John Adams, James Monroe, and Henry Clay.

678. These illustrious personages talked but little, though each one announced his own name. We were also enabled to recognize all except Clay and Garfield by their resemblance to portraits we had seen of them.

679. When we asked Clay to present himself to us in the attitude of addressing the United States Senate as given of him both by portrait and word description, he stepped right out of the cabinet door in front of us a veritable *fac-simile* of Henry Clay in such senatorial attitude, and when we expressed our satisfaction of his identity, he seemed overjoyed.

680. We were not, at first, certain in the case of Adams, which one. He said: "John Adams." Then he stood outside the cabinet door so clearly resembling his common portrait that all the circle seemed satisfied.

681. Garfield and Grant both presented even brilliant, sparkling eyes. Garfield said: "I was shot at Washington and the doctors finished me. So you know me, standing before you, as James A. Garfield, a monument to medico-surgical skill." Grant was dressed in military attire, not one particle of which, as material, could have been in the cabinet; and, perhaps, not in the house. These forms were all of different heights, sizes, and physiognomies, and all of them taller than the medium.

682. The voice of Sam in the cabinet ordered the light turned down; and, right away, etherealization of an exceedingly brilliant character occurred.

683. The first one, emerging from the cabinet curtains all glittering with silvery lights from head to foot, walked out to within $2\frac{1}{2}$ feet of the circle directly in front of the cabinet, where all the circle could distinctly see the face and white attire set as with burnished jewels.

684. He said: "If you had lived in the time and place that I did, they would have burned you at the stake as they did me; but you can say to them that the martyr Bruno yet lives, and no faggots can burn his influence in teaching the world how it has been enslaved in dungeons of ignorance." (See 578.)

685. Then appeared a self-luminous female figure, with starry coronal and pure white dress, set as if in diamonds, glittering in the light of foot-lamps, and a dazzlingly white lily form upon the breast—and we distinctly heard the voice of Sam in the cabinet: "Behold the Maid of Orleans." Then the form descended, as down through the floor, out of our sight.

686. Then a form came out of the cabinet, brilliantly self-shining, saying: "They may burn me at the stake if they will, yet, whatever I may say, the world still moves, and Galileo still lives." Then the spirit vanished out of our sight.

Seance No. 69.

July 19, 1891.

687. Aaron Markley, of Topeka, Kas., and Louis Hull and wife, of Ft. Wayne, Ind., present as visitors.

This seance presented us a great deal of genuine phenomena, but mostly for the special benefit of the visitors, and so nearly like such experiences already of record that we omit all save the writing of Denton and Reed.

688. The visitors, in the presence of the circle, examined the writing-desk and all the tablets therein found, and reported there to be no writing of any kind in any of the tablets; they then placed all back into the desk and locked the desk, and Mr. Hull kept the desk key until after the seance.

At length a form rose up in the arena, distinctly seen by all the circle, walked about in the arena, went to the desk as an ordinary person would, unlocked the desk, raised the lid, and let it fall again.

689. This form appeared like a man of common size, and, having unlocked the desk, stepped to near the cabinet and vanished from our sight.

While this form was in the arena, a female figure dressed in white was standing in the cabinet door, but was gone when the man form vanished.

690. Then immediately a form arose from the floor, at the desk, took a tablet from the desk, wrote in the tablet, tore the leaf out of the tablet, laid it on the tablet and the tablet on the desk, and the spirit dematerialized downwards.

691. While this writing was being done, a small boy form was standing in the cabinet door, but at the close of the writing it stepped back of the cabinet door curtains into the cabinet.

691½. Immediately another rose to full form, the appearance of a man, and took and wrote in the same tablet that the other had written in, tore a leaf out, wrote a little more and tore out the leaf of writing, put all together, laid it on the desk, and passed down through the solid floor out of sight.

692. During this writing the whole circle observed several male and female forms, large and small, one after another, appear in and disappear from the cabinet door.

(a) The first writing was signed "Denjōn," and is his No. 32. (1834.)

(b) The second writing was signed "Dr. Reed," and is his No. 43. (1458 (c).)

Seance No. 70.

July 21, 1891.

693. A form made up in the cabinet door, which was recognized by Mrs. House as Warren Chase.

(a) The spirit answered her: "I cannot shake hands with you at this time, but hope to be able to do so after a while."

(b) "I come here to try to do good for the world. Whenever you are trying to enlighten humanity, you are doing good."

(c) "Great changes are taking place man dreams not of, destined to affect the whole world."

(d) Bro. House had remarked that he could not see the forms this evening as clearly as common, but could not tell the reason. To this Chase said:

694. "You cannot see so well at times as you can at other times because the retina of your eyes is overtaxed from reading, or steadily gazing too long at an object, or affected by too much or too strong light. This renders your powers of vision variable. Our appearances here are the same. The cause of your not being so able at one time as another to recognize is with yourselves."

"Oh, it's a grand thing to be able to come back in this way and bring to our friends tidings of the glorious home of the soul!"

(a) "We cannot express as well as we desire. It is a hard matter to make these forms in which we appear so substantial as to be able to utter speech at all; but we come to you just the same, in spite of all obstacles that have to be overcome."

(b) "We come to show to you and to the world the gateway to the spirit world, so that all the flocks of children of men may better prepare to pass through those gates to where the pastures are perennially green."

695. Then a brilliant materialization stood in the cabinet door and said: "I am John Pierpont. I attend the Banner of Light seances, but I can come here as well as there. Brother Chase is a grand good man. He has been a martyr to this glorious cause. But he is feeling rewarded now, in that he, with us, can see that our work; though sometimes over thorny roads, is not lost, but that with our souls goes marching on."

696. When Chase had gone, E. V. Wilson, clearly recognized by us all, stood forth in the cabinet door in his great manly form, saying: "I am one of those old patrons, too."

697. After Wilson, Thomas Paine stood in the cabinet doorway, very plainly visible, and was instantly recognized by all the circle present, and spoke to us, in his usually clear, strong tone of voice, his oration No. 24. (2531.)

698. A form not known to any of us stood forth in brilliant illumination; and, directing his attention to the secretary, said: "I am Copernicus, the astronomer, and am one of your guides."

699. This was followed by a form more brilliant, which stood in the cabinet door and, pointing toward the secretary, said: "I, also, am one of your guides. I am Demosthenes."

700. Then another illumination said to Mr. House: "I am Cicero. Sometimes I am near you."

701. This alleged Cicero was followed by one that said, "I am Cortez," and spoke right on for several minutes, but we could not interpret his speech. This was a large, tall figure—at least six feet in height.

702. And at last, of these illuminated materializations, one claiming to be Buddha stood to our full view in the cabinet door.

703. From the fact that this form, with many others of esoteric thought of the ancient Orientals, frequently appears before us, and that at such seances Paine, Denton, and others are led to discuss the relative merits of creeds and religious forms, the secretary ventures the following statement:

(a) This spirit Buddha claims to be the personality known in history by the name of Gautama, who lived during the fifth century B. C., and who was the founder of the religious system of the Orient known as Buddhism, and who is also known by the name of Buddha.

(b) It is presumed that one object of introducing the different characters that have figured largely in shaping and modifying the religions and religious thought of the world is that the modern psychic student may have presented to the mind an incentive to investigate and compare the different claims set out in the world's history, and thereby determine for himself the relative merits of modern Spiritualism. Hence, for the benefit of such readers hereof as may desire "*expansion*" along these lines, we venture discussion and references that may tend to lead the way, although this scribe has but a very superficial knowledge himself of the great religious systems, Buddhism, Brahminism, Mohammedanism, Christianity, and others; yet, from encyclopedias (the American, the People's, the Britannica) and various other sources of aggregated information, we may learn much in little time. But the principal matter that this writer has to present and suggest is the result of the teachings of these alleged spiritual apparitions and beings.

(c) As we pursue our investigations we find the central dogma of nearly all religious systems is that of a savior. As Jesus the Christ is the savior of some 300,000,000 nominal Christians, so Buddha is the savior of or to 450,000,000 Buddhists, and Vishnu, the second person of the Hindoo trinity, is the great preserver or savior of some 300,000,000 Brahmins.

(d) While Buddhism seems agnostic as to a personal God, the student soon discovers much in common between the personages Buddha the savior and Christ the savior, thus:

Both immaculate.

Neither had an earthly father.

Both omniscient.

Both, at birth, attended by angels.

The Buddha descended from heaven of his own accord, into his mother's womb.

The Christ, from God in heaven, by the help of the Holy Ghost, did the same thing.

At birth Buddha immediately walked three steps, and in a voice of thunder proclaimed his own greatness, and a prophet declared the babe to be a "Buddha," a savior, to show the way of salvation.

Good old Simeon said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people." "This child is set for the fall and rising again of many in Israel."

Gautama the savior at five months of age meditated so profoundly that he fell into a trance; and five wise men, journeying through the air, were stopped over the entranced child and sang a wonderful song as they worshiped, saying: "The babe shall be the teacher of a law which shall be to extinguish all the fires of the sorrows of life; the light to enlighten the world; the chariot to carry his people through the wilderness to the promised land, and deliver men from the bonds and shackles of the world; and be the great physician to heal their diseases and do away with the misery of life and death."

Of Christ the angel said unto them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a savior, which is Christ the Lord," "a light to lighten the Gentiles." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth peace, good-will toward men."

Gautama disputed with the wise men, showing superior wisdom.

So of Christ.

Gautama began public teaching at the age of twenty-nine. Jesus began to teach at about the age of thirty.

Gautama was tempted of and contended with the evil spirit forty-nine days.

And Jesus forty days.

The tempter offered Gautama the four kingdoms of the world.

The devil offered Jesus the kingdoms of all the world.

Buddha preached on the mount.

Christ preached on a mount.

Buddha had his beloved disciple.

So had Christ.

Buddha performed miracles and healed the sick, much as did Christ.

Gautama came down from the bosom of Nirvana, and went back into Nirvana, to come again.

Christ came down from the bosom of the Father, and returned to the Father's right hand, to come again.

Gautama came to restore and make pure that which had become impure and lost; to save men from their evil passions and unholy desires.

Christ came to save that which was lost; to restore the lost sheep; to save men from their sins.

Buddha is God incarnate.

Jesus Christ, since the Council of Nice, has been God incarnate.

Webster tells us that Gautama is the fourth deific incarnation that has descended from Nirvana and been absorbed back into Nirvana, to return to another incarnation after a period of several thousand years; and that it is left for Buddhists to worship images and relics of Gautama until Buddha shall again become incarnate.

But Jesus Christ is the only begotten son of God, is the only self-incarnation of God; but he, too, must be worshiped in ideal image until, at some time within many thousands of years, he shall return to receive to himself from their graves his faithful worshipers, and meet in the air those not yet gone to the tomb, and consign to endless hell or annihilation those who refuse to worship him.

When a student has reached this point, he begins to wonder which, if either, alleged deific incarnation is the true one, and how it is that the alleged incarnations of God found in legends of the Orient, and said to have occurred at least four hundred years before God incarnated himself at the city of David, are all false and mythical, while that one at the city of David is true. And if it is idolatry to worship one alleged incarnation of God, what is it to worship another and later alleged deific incarnation, supported by precisely the same or weaker legendary matter? What is the difference between worshiping a theological ideal image set out in words and worshiping the same ideal set out in

sculpture? In either case the same image is discerned by the worshiper's mind (See the Encyclopedia Britannica, on the whole matter; "Beyond the Vail," page 190, for portrait.)

Seance No. 71

July 26, 1891

704 P. V. Sargent, of Independence, Mo., a visitor, seemed to claim the attention of Denton, the spirit saying to Mr. Sargent "We have met before, while I was yet in the physical, at Bismarck Grove."

Sargent: "Yes, sir; I saw you at Bismarck."

(a) Some others of Mr. Sargent's friends were presented in materialized form which Mr. Sargent seemed able to recognize—some at sight, some at conversation

705. One who had appeared to us before as Epes Sargent appeared at this time and claimed relationship to Mr. Sargent. As the spirit stood and talked face to face with this man as man talks with man, the whole scene was very realistic to us.

706. Then Denton stepped outside the cabinet and held the door curtains to one side, saying: "I want you all to see in here. There sits the medium in the cabinet in that chair, and by his side in that other chair sits a lady, and I am standing here. Mr. House, get out there where you can see Mr. Secretary, come close up here and look in. All of you, every one, come and see. I want this thing settled, whether it is I or the medium. Do you all see? Do you see the medium in that chair? Do you see this lady in this chair beside him?" And, at the same time, here am I."

General response. "Yes, yes, we see."

But Mr. House: "I don't see clearly."

Denton: "Get right up here, so you *can* see."

Mr. House then got near to the cabinet door and exclaimed: "I see now! Well, isn't that splendid? Yes, Professor, I see all three of you."

Denton: "Mrs. House, get right round here, so you can see better."

Mrs. House: "Oh, yes; I see the medium and the lady in there."

Denton: "All the rest of you, one at a time, come right up here."

When all had thoroughly seen, Denton said:

707. "I hope that is demonstration enough. Are you all satisfied?"

All answer. "Yes, we are, Professor."

And then Denton stepped into the cabinet and let the curtains close the door.

In this case the voice and attitude of the spirit Denton were precisely similar to the voice and demeanor of an earnest school

teacher endeavoring to demonstrate to his pupils some great truth.

708. Spirit Dr. Reed made his writing No. 44, in 50 seconds, 442 words; nearly 9 words per second. (1459-1468.)

Reed descended as though passing down through the floor, and as he was going down

709. Spirit Denton was arising as if through the floor from the room below. When at full form, he seized a tablet and wrote with great rapidity four pages, respectively, in 8, 7, 9 and 6 seconds, tearing each leaf, when done, from the tablet, reviewing it and laying it in the tablet desk; then he went down out of sight as quick as a flash.

710. This was 380 words in 30 seconds, or the rate of 760 words per minute, 12 2-3 words per second. Reader, think of the amazing rapidity with which Denton makes this writing No. 33. (1838.)

711 Prof Faraday (2667) rose up, seized a tablet, wrote a page, tore the leaf of writing out, put the leaf and tablet in the desk, took another tablet, wrote upon a leaf of it, tore the leaf out, put both the leaf and tablet in the desk, and vanished out of our sight at 10 seconds from his first appearing; and we found the writing as in Faraday's No. 23, being 146 words in 10 seconds, or 14 3-5 words in 1 second.

712. Here three full-form visible materializations appeared in quick succession, wrote, and vanished; they wrote all together 956 words, tore the leaves written upon out of the tablets and placed the leaves of writing and the tablets in the desk, and all in the incredibly short time of 1½ minutes or 90 seconds.

This rapidity of execution of manuscript is as amazing as the velocity of thought across interstellar space.

Seance No. 72.

July 28, 1891.

After the chemical control, Dr. Reed, opened the seance as is his custom,

713. Prof. Denton parted the door curtains and walked out of the cabinet to a point just in front of the cabinet door, engaged at some length in a running social chat with the various members of the circle, and finally said to Mr. House: "Well, brother, what will you have?"

House: "I always like to hear of the spirit world."

Denton, replying, made his vocal effort No. 2127.

There were no forms shown in the arena at this seance

Illuminated etherealizations are now getting to be, to us, a wonderful reality, most beautiful to behold; but no person can fully realize them without actual experience.

714. For this phase we turn the light down very low. We

have learned that etherealizations are self-luminous materializations. But an etherealization may be of such luminous material as to be visible in the dark and not visible in light, because, while radiating light, it will not reflect light to our visual senses.

715. These forms come out of the cabinet at the cabinet door, for the most part; but, as heretofore stated, some of them rise up from the floor anywhere in the room outside the cabinet. Their apparel is self-luminous and as full of sparkling, glittering lights as an unclouded sky at night-time. These forms are generally sufficiently materialized to be able to write, to handle and move objects, as chairs and light furniture about the room, and have sufficiently formed larynx and vocal organs to be able to utter speech in a whisper and sometimes in a good oral tone.

716. On this occasion one form, known to us as Dr. Blackmore, stood in the cabinet door a moment, then walked out to the chair, placed his hands on the chair back, and shoved the chair ahead of him away out near to the lantern, his entire figure being neatly clothed with some lustrous material, all radiant as in full light.

(a) This spirit seems to have the genius to collect and compound and fill the room with the most exquisitely delightful aromatic odors from flowers and other aromatic substances in and about the room.

(b) In passing this perfumery about the room the spirit utters a peculiar noise, similar to the blowing of a goose. Frequently we catch the odors as the first indication of the presence of this spirit; in a moment more we hear the blowing, and then see a large phosphorescent light, which gradually unfolds to the full-form visible etherealization. After all this on this occasion, the spirit retired into the cabinet and in a moment came out again, moved the chair to a point just in front of the lantern, left it there, and retired.

717. In a few seconds we observed a small, self-luminous, cloudy appearance, just rising from the floor at the point, about 3 feet in front of the cabinet door, where the chair is usually placed. This nebulous appearance gradually rose, assumed the shape of a woman dressed in white, the entire dress all set as with sparkling diamonds, and glittering gems all through the hair, forming a brilliant starry coronal, thus presenting a female figure dressed in most gorgeous attire.

"Give us your name, please?"

718. "Hypatia. Tell Mr. Walser that I am here and how I came."

Then this figure went into the cabinet a moment, returned to the point where we had first seen her, and slowly descended, as though going down through the floor into the room below, until lost to our sight. (This Hypatia claims to be one of Mr. Walser's guardians.)

719. Then another female figure rose near the same point in the room, dressed in plain shining white, and by her side was the appearance of a little child, also in white. But we were not certain as to whether it was a child spirit. She led it into the cabinet, and in a moment returned with the child, having its head and face perfectly etherealized in golden colored radiations, showing its little head and features very plainly, the balance of the dress being of pure white. Then both forms slowly descended until the chins were both at the floor, and then the heads suddenly vanished.

720. Sam came out of the cabinet in self-luminous attire, a white scarf about his neck and chest, and a very large handkerchief in his right hand, which he held up to view. It, too, was of pure white, as the finest of Irish linen.

The secretary held out his hands and asked Sam to stroke them with the cloth, which Sam did in a very lively manner. The sensation to the touch was as a smart blow of any fine cloth.

721. Sam said: "This is a specimen of the cloth with which we are clothed. It is angel cloth, ethereal luminous pongee."

722. The reader will understand that some repetitions are made herein, that the nature of the phenomena may be kept before him to a better understanding of the matter in context; and he will further remember that herein is given an account of but a tithe of the phenomenal matter of these seances, and that the principal phenomena were repeated very many times at different seances, and under every manner of test conditions that we could possibly devise.

Seance No. 78.

July 30, 1891.

723. This seance continued to some extent the etherealizations and materializations heretofore mentioned, of which one more case is here given because of a little peculiarity attending it. A spirit known to us by the name of Mother Jenkinson (being the mother of Mrs. House) appeared in the room with a gown of light blue, calicoed in deep blue. This spirit whispered: "See my new dress—'my Sunday go-to-meeting dress,' as we used to say."

(a) Mrs. House: "Why, mother! You are all fixed up nice to-night."

Spirit: "Yes, daughter; I have a new white dress—let me show you."

(b) Then, stepping behind the cabinet door curtains, in a moment she reappeared in garments all of pure white.

(c) Mrs. House: "Oh, mother!" That is so nice! Where do you get all that nice goods?"

(d) Spirit: "We have nice goods here for our clothing." Then she retired into the cabinet.

The voice of Sam cried out: "That is that pongee goods."

724. Then the chemical control sent out to us two illuminated forms, one as Cato, the other as Aristotle.

725. When these two forms had faded away, suddenly, we knew not whence, stood in front of the cabinet door, to our view, Thomas Paine, who proceeded to make his oration No. 25 (2539), "The Great, the Wonderful Judgment." (2541-2555.)

Seance No. 74.

August 1 and 2, 1891.

726. Visitors: Mr. Beadles and wife, of Eureka, Kas., and Mr. Hartung and daughter, of Wellsville, Kas.

The spirit forms were not so brilliant either evening as at other times.

727. But Prof. Denton, standing in the cabinet door, spoke in a conversational way, to questions propounded mostly by Mr. Beadles, in regard to reincarnation, origin of life, and of individualized man, as he and other spirits often had done before; then, enlarging, he made his oration No. 27. (2129.)

728. When Denton had retired, Sam stood in the door and said: "Mr. Nixon, get that writing-desk around here in front."

(a) The writing-desk, during the past three months, has been used wholly in the arena; but now, by virtue of Sam's order, is placed in front of the cabinet door, leaving a space between the desk and cabinet front of about 4 feet.

729. The tablets were examined at this seance by the visitors, and by them placed in the desk and pronounced clean.

730. Dr. Reed then came out of the cabinet to the writing-desk and asked what we would have him write about. We suggested "The Beginning of the Union of Soul and Body."

Read said: "Well, let us see," and, with his usual rapidity, wrote and retired; but, instead of writing on the proposed subject, he made this writing his No. 45, in continuation of former writings. (1469-1474.)

731. As Reed retired Denton rushed right out of the cabinet, passing Reed, to the desk, seized a tablet, wrote on two leaves, tore them from the tablet, placed the leaves and tablet in the desk, and at the end of 16 seconds retired into the cabinet. This being his writing No. 34. (1849.) There were 221 words; rate, 824 words per minute.

732. Then one stepped out of the cabinet to the desk, announced the name of Tom Nixon, and wrote thus of the treatment of criminals:

"We have often heard discussed the punishment of a murderer.

"Let me say, friends, that it will be solved here. Persons born with evil tendencies and who are unsafe should be confined for a material life, if the case warrant it. The confinement should be for the protection of society, also that the crime may not be repeated.

"When the people realize that sending spirits to spirit life is no punishment for them, because the spirit after execution is not dead, but alive and active, and can do more harm in this sphere than in yours, we hope the Government will adopt a new system of punishment, so as to educate the criminals and make them fit spirits to dwell in spirit life before sending them here. (203.)

(Signed) "Toms Nixon."

733. This spirit, after tearing this leaf out, examined the writings of Reed and Denton, then handed all the papers to the secretary, one paper at a time, placed the tablets in the desk, and stepped back into the cabinet.

Seance No. 75.

August 8, 1891.

734. Three childlike forms in the arena and an adult female form in the cabinet door at the same time were visible to the circle.

735. Thomas Paine rose up in the arena, opened the desk, took therefrom what we know as the large tablet, moved toward the cabinet into the shadow of the cabinet door shutter, and then moved and stood out of the shadow, and spoke at some length, but mostly touching matter which he had heretofore discussed.

While this spirit was talking in the arena, three female forms, one at a time, of different heights, sizes, and costumes, stood in the cabinet door, but these spirit forms were not recognized by any of the circle.

736. When these had all vanished, Prof. Denton stood forth in the cabinet door, holding in his hand the large tablet that Paine had taken from the desk, and wrote therein, tore from the tablet the leaf upon which he had written, folded it once lengthwise and twice crosswise, put it in the tablet, and retired into the cabinet taking with him the tablet.

737. Then Dr. Reed appeared in the cabinet door, holding in his hand the tablet in which Denton had written, and wrote therein with his usual rapidity, upon two leaves, tore them out, examined them, and asked the secretary for an eraser, saying: "I have made a mistake or two." The secretary handed to the spirit a pencil with an eraser attached. The spirit imitated the erasing of two or three words and wrote the desired correction with the pencil, looked over and corrected Denton's writing in the same manner, handed the pencil back to the secretary, placed

the three leaves in the tablet, and handed the tablet to the secretary, who laid the tablet in the chair in front of the cabinet, all in the sight of the entire circle; and Mr. Beadles took the tablet and held it to the close of the seance.

738. On examination of the three papers, found in the tablet, and identifying the points where such papers were torn from the tablet, thus identifying the papers as the same three upon which Denton and Reed so wrote as above described, we found Denton's writing No. 35 (1853), and Reed's No. 46 (1475-1479).

739. One item more of this seance may be worthy of insertion here: When Thomas Paine was standing in the cabinet door, engaged in a social all-around chat with us, in answer to the question as to whether or not there be propagation of human species in spirit life, he made his oral effort No. 26. (2557.)

Seance No. 76.

September 20, 1891.

740. After five weeks' absence, on account of the Liberal, Mo., camp-meeting, we are at home again, but the constant use of the mediumship for slate messages, photography, and materialization at the camp occasions necessary medial recuperation; therefore this seance furnishes but little matter likely to be of interest to the student of psychic phenomena.

There were, however, some ten good materializations in the arena, and some forms in the cabinet door.

741. At length Dr. Reed took from the desk a tablet, wrote upon one leaf in the tablet, tore that leaf out of the tablet, folded the leaf once, and gave the same to the secretary, who gave it to Mr. House, and Mr. House retained the paper in the sight of the circle until the seance closed. This writing is Reed's effort No. 47. (1480-1481.)

742. As Reed dematerialized downwards a form we did not recognize arose in the place where Reed had just left, took the tablet and wrote, tore the writing from the tablet, and gave it to the secretary, and he to Mr. House. At the close of the seance, we found the writing to be thus:

"Every man is, happily, created with an instinct and desire to help his fellow-man. These principles are the key to immortality: for no Supreme Power can save a man or woman from destruction; but his own desire for self, and kindly love of spirits whom you may attract, will save man and woman from a downward career in the spirit world."

(Signed) "John Pierpont."

Seance No. 77

September 22, 1891.

743. Dr Willis, of Kokomo Ind., Mrs Dayton, of Spring Hill, Kas., Mrs. Stoneman, of Cleveland, Ohio, and Mrs. Maynor, of Kansas City, present as visitors.

The materializations were very good, there being twenty-five of them.

Some of Mrs. Stoneman's spirit friends very completely identified themselves, to her entire satisfaction.

744. Spirit Denton appeared in the cabinet door, and, to the question, "Did you hear that discourse of Mr. W—— at Liberal the other day, as touching life, and its origin and manifestations, etc.?"

745. Denton: "Yes, sir. I think he rather got ahead of himself. However, his speech was only theory. No one can tell of the spirit and spirit life until he gets here." And he proceeded with his effort No. 28, as at par. 2149.

746. Then one Dr. Des Dauzel, a Swede, who has learned to speak English, brokenly, yet so we can understand him, stood forth in the cabinet door and said:

"In spirit life we need no medium; but when we would approach your atmosphere and be known to you, we must have a medium. Neither do we need medicine or physicians over here; everlasting health—no sickness—no dying, as with you.

(a) "This is a nice country. I would much rather be here than with you, even if I could have my choice.

(b) "We all have our mission to fill. The destiny of each one is inexorably fixed. No two destined alike. If destined to accident, you cannot change the destiny; you cannot help it; you must go that way.

(c) "You are on earth to decay, but the spirit never decays, never dies; but lives in one eternal morning."

Seance No. 78.

September 27, 1891.

747. Miss Stoneman, of Cleveland Ohio. Mrs. Wood, widow of the late Col. Sam Wood. Dr Willis, of Kokomo, Ind., W L. Willis, of Springfield Mo., G P Clark, of Topeka, Kas., R. M. Staunton, of Shadron, Neb., and Miss Maynard, of Kansas City, Mo., present as visitors.

748. There was a seance of September 24, 1891, for the special benefit of Mrs. Wood, but most persons of this seance were in the circle on that occasion. Then Col. Sam Wood was a most magnificently realistic materialization, being at once recognized by his widow, Mrs. Wood, to her great joy and satisfaction. He conversed, at great length, with her, in good, clear oral speech, concerning the assassination, and their home life; giving to her,

besides his wonderfully realistic materialization, many evidences of his identity; giving her much advice as to what she should do in the future, and how he is able, yet, to care for her and assist her to bear life's burdens.

This seance (of September 27th) was a phenomenal success.

749. We have just so arranged the seance lantern that the spirits in the cabinet can control the light, and in this fact Sam and the other controls seem to take an especial interest.

750. Spirit Denton, standing in the cabinet door, spoke at some length in good, loud oral discourse, touching a definition of psychometry; and also descanting, in answer to a question, of the cause of rain, making his discourse No. 29 (2174.)

751. Then there came out of the cabinet into the room a materialization representing that he was a citizen of Indiana, near Kokomo; that Dr. Willis was acquainted with him there; that he had a very sore leg at one time, and that Dr. Willis gave him a prescription which greatly relieved him. He looked about the room as though bewildered, and asked: "Where am I?"

One of the circle asked him "Don't you know?"

Spirit: "No. What kind of place is this?"

Answer. "A place where spirits and mortals meet to talk with each other."

Spirit: "Is that so? Well, what am I?"

Answer: "Aren't you a spirit?"

Spirit: "I am like I always was. This is strange to me"

Answer: "Did you never know anything about it before?"

Spirit: "No. I don't understand it."

Question: "How did you get here?"

Spirit: "Came with that gentleman, Dr. Willis."

Question: "How did you get in here?"

Spirit: "This is a strange place to me. You look strange. What State is this, anyway?"

Answer: "This is Kansas."

Spirit: "Well, if they do this way in Kansas. I'm going right back to Indiana. Good-bye." And the spirit returned into the cabinet.

752. Then Dr. Reed came out at the cabinet door, and passed around the door shutter, partly closed it, descended as though through the floor at the arena curtain, instantly arose on the opposite side of the curtain, in the arena, at the writing-desk, unlocked the desk, took one or two tablets to the north side of the cabinet, descended out of sight, immediately arose in front of the arena curtain, walked around the cabinet door shutter, and backed into the cabinet. (We saw no tablet in his hands after he descended in the arena until he again came out at the cabinet door.)

753. Thomas Paine then came out and stood in the door, and made his oral effort No. 27. (2567.)

754. When Paine had vanished from our sight, one claiming to be Patrick Henry stood in the cabinet door and said: "I was America's friend. I am now a friend to America; and my voice is, if they will worship a God, let the American flag be that God." He then returned into the cabinet.

755. Then an unrecognized form appeared in the arena, wrote, and vanished.

756. Then Dr. Reed came out of the cabinet, having a tablet in his hand and also a paper. He gave the paper to Mr. House, saying: "Mr. Pierpont told me to give you this."

Then Reed held this tablet in his left hand and wrote with his usual rapidity on one leaf, tore it out, and gave it to Mr. House, saying: "Compliments of Dr. Reed." He then dropped the tablet on a chair in front of the circle, and backed into the cabinet.

757. Mr. House retained the two papers in his hand in sight of the circle to the close of the seance, and we found the writing of the Pierpont papers to be thus:

758. "This is indeed a golden opportunity to help a noble cause like this in its struggles against overwhelming odds. Every unselfish endeavor in this direction brings sure reward. Your efforts may indeed seem insignificant; but if this society works as one man for the elevation of the whole human race, when every worker becomes such, in truth, the whole society triumphs: for such is the law of harmony under the reign of your brotherhood.

"Every inquirer must judge for him or herself. This is the criterion.

"There are thousands going to death daily, with no one to tell of all this. Now you must look on death with unfaltering heart.

(Signed) "*Jonathan Pierpont.*"

Reed's paper the reader will find as his writing No. 48. This writing closes with the words "your passion of," which shows the subject not completed, and so, when the spirit handed this paper to Mr. House, he said: "I will continue this subject at another time. You will find it not finished here."

759. In this case the whole circle could see the writing being done, could see the leaves torn from the tablets, could see the tablets laid down on the chair, and could see them there during the remainder of the seance. All carefully inspected to see that the leaves of writing exactly fitted the place torn from, and all had examined the tablets just before the seance began, so that it was almost or quite impossible for there to have been any deception, delusion, or collusion practiced on the circle as to the genuineness of these two writings. (1482-1486.)

Seance No. 79.

October 1, 1891.

760. There were several full-form materializations and brilliant illuminations.

Three female forms, clad in pure white, all recognized.

Two female forms at the same time.

One female form holding an infant in arms. One of the circle recognized the lady that held the infant form, and, by questions as to the infant, soon recognized the case as having all occurred several years ago, and then remarked: "I should think that child would have grown to a woman ere this."

761. The spirit holding the infant answered: "Oh, yes. Now, see it grow." Immediately the infant stood on the floor and began growing taller and taller and filling out until it stood before us the natural size of a girl of the age of fifteen or sixteen years. Then both spirits returned together into the cabinet.

762. We now have a shade by which the spirits may, and do, modify the light in the room to suit themselves. A slide is arranged inside the lantern to move up or down as desired, a string is attached to this slide and carried over pulleys into the cabinet, where the controls take hold of the string and by a pull raise the slide to make the room darker and let the slide down to increase the light.

763. While a spirit form stands out in the room so that all the circle plainly see the face, hands, and feet of the form so standing, some force inside the cabinet manipulates this light-regulator.

764. If it were the medium out in the room, as some claim who do not investigate, what is it on the inside of the cabinet that handles this shade by means of the string for that purpose?

765. For the first time in several weeks, Father King is with us again, taking the trumpet and talking through it with his accustomed force of voice. Then he put the trumpet down, and talked very loudly and with great volume of voice without the use of the trumpet, in sarcasm toward those of the clergy who denounce Spiritualism as naught but "free love," which caused us much merriment.

766. As King retired Denton stepped out just in front of the door and gave us a talk in a loud, clear voice, in a very general conversational way, about organization and charters therefor, and the marriage relation, and the necessity of having our circles contain as much intellectuality as possible.

767. Then Thomas Paine stood forth in the cabinet door, greeting us, as he has not done for some time, in his clear, round oral speech, exhorting us to be of good cheer; to keep right "square in the middle of the road; to keep right side up; to march right along as good people should, until we get on the spirit side of life, where no jealous bickerings are found to mar the peace and harmony of a well-attuned life."

Seance No. 80.

October 8, 1891.

768. There arose one in the arena, not recognized by the circle, because of not having before seen him.

This spirit took a tablet from the desk, wrote and tore a leaf from the tablet, and handed it to the secretary, saying: "You don't know me, I guess. Loan me your pencil, and I will write my name."

The pencil being given to the spirit, he wrote on another leaf, tore it from the tablet and threw it on the floor at the feet of the circle, laid the tablet in the desk, and descended out of sight.

769. Quickly another, Dr. Reed, arose in the arena, and made his writing No. 49. (1487.)

770. As Reed descended Prof. Denton arose in the arena, and wrote, and threw two papers and the secretary's pencil on the carpet between the arena and the feet of the circle, this writing being Denton's No. 36. (1856.)

At the close of the seance, we found the writing of the unrecognized spirit to be this:

771. "Friends, you have known people so careful in their seances that they did not have a manifestation of any real value, but they were always saying: 'Oh, we had such good tests! We did not get much, but what we did get was genuine.' And yet, everything that was called genuine any clever sleight-of-hand performer could do easily. People are not so easily deceived by others as by their own minds. So when you make seances fraud-proof, as you declare, it oftentimes proves to be only such as a clever conjurer could easily imitate and deceive you, because, having made your fraud-proof conditions, you are not on the alert. Everything is accepted as genuine. But the spirit world, not working in human ways, takes advantage of the peculiar human weakness to turn it into added proof.

"These physical manifestations that occur in your world today are more powerful, more conclusive, more worthy of acceptance, even by the outside doubting world, than ever before.

"Not because the tests differ or are any better or any more; but because, even out of that which has been insisted upon within the ranks of Spiritualism, as proof of fraud, the manifestations have been out-wrought, and the doubter and he who professes to expose fraud have been, in every instance, the ones exposed.

"If you wish me to continue this at your next meeting, please state it in the presence of your circle.

(Signed) "Lorenzo Aber."

This is the name of the medium's father.

Seance No. 81.

October 11, 1891.

772. The medium now generally gives a test seance, as a prelude to the regular seance.

That the reader may have some idea of these test proceedings, the minutes in full of this seance are given here.

Mr. Aber sits in the cabinet door, having his face and feet out toward the center of the circle. A bandage is securely tied around each leg of the medium, at the knee, and strong tape tied and sewed around each wrist; the tape bandages of the wrists are securely sewed to the knee bandages, and all the bandages securely sewed to pants and coat sleeves, to the satisfaction of the circle. A little wheat flower, rice, or corn meal, as the circle desires, is put in the medium's hands. This time rice was placed in both of the hands of the medium.

Then the front curtains of the cabinet door are pinned together in front of the medium from feet to chin, leaving the feet and face of the medium in full view of the circle during the entire seance. A small bell, guitar, and small automatic music-box are on a small stand table inside of the cabinet, back of the medium. A large music-box is outside the cabinet, but near to it, so that it is partly hidden behind the front door curtain to the right of the medium. Someone of the circle winds the music-boxes and sets them going at first; after that, during the seance, the small box inside and the large one outside are both kept wound and going by some other person than anyone of the circle, and surely not the medium; the small box being wound ten or a dozen times and the large one five or six times during the seance by what this circle conclude must be none other than spirit force through a temporarily materialized form.

The medium is entranced to entire unconsciousness, but his vocal organs are used by his controls for conversation. The guitar is thrummed to the time of music, and the small bell also rings to the music time. Independent voices in the cabinet are heard by the circle; these engage in conversation, as though two or three persons were in the cabinet talking to one another; these voices also engage in conversation with members of the circle.

Articles, such as a bell, guitar, tin horn, small music-box, or any other article left or put in the cabinet by the circle, are thrust out of the cabinet over the medium's head. Hands are thrust out above the medium's head into the light. The face of a man, then of a woman, then of a child, are seen to be above the medium's head. At the same time one and sometimes two materializations are seen, in the arena, by the circle. A voice asks for a handkerchief. Each person of the seance dampens one and places it upon the medium's head. As each kerchief is placed upon the medium's head a materialized hand takes it into the cabinet, and in from thirty to fifty seconds all the kerchiefs so taken into the cabinet are thrust out over the medium's head into the room on the floor near the feet of the circle; then the owner of each kerchief takes his own from the floor, and we find on one a writing, on another a name, on another a crayon portrait of

some person, and on each kerchief something written or sketched, or both; all done, however, in indelible penciling, done with a pencil furnished by the circle or the medium for the purpose. But the marvel is that the matter on each handkerchief is a memento apropos to the owner in memory of some departed friend.

Though the medium is in sight of the circle the entire time, no movement of the medium is ever observed by anyone of the circle. Every member of the circle knows that no person is in the cabinet other than the medium in the door as described; that there is no chance, no possible chance, for confederates without the knowledge of every member of the circle.

At this test seance several short messages were written on slips of paper handed into the cabinet in blank for the purpose, and as the writing of each slip was finished the slip was thrust out of the cabinet over the medium's head, and a voice within stated for whom and the contents; the paper was always found to correspond to what the voice said. Finally the voice in the cabinet directed that the curtains be removed and the medium examined, and the condition of the medium as to wrist and knee straps and sewing and the rice in his hands was found exactly as at the beginning of the seance, and not a particle of rice was found upon the floor. Then the persons who did the sewing cut the sewing of the straps with a knife and the medium was liberated; after a few minutes' refreshing, the medium sat at the cabinet door, was entranced and taken into the cabinet, and the regular seance went on.

773. Prof. Denton, standing in the cabinet door, said: "I feel very much elated over the brilliant success of the seances so far this evening."

774. Then Dr Reed stood forth and said: "I am going to write some this evening concerning the God idea, and if my writing should seem too radical to some of you, I can't help it."

775. Then followed several materializations in the usual manner; after which Dr. Reed rose up in the arena, took a tablet, wrote on two leaves, tore them out, and placed them and the tablet on the desk; and as Reed went down out of our sight Prof. Denton arose at the desk, took a tablet and wrote on one leaf, tore it out, folded it up, and held it several minutes while he engaged in a lengthy talk concerning the contents of the paper he had written, making his oration No. 30. (2178.) This writing being his manuscript No. 37. (1858.)

Reed's writing last above mentioned is his No. 50. (1488-1490.)

Seance No. 82.

October 25, 1891.

776. That the reader may have his mind refreshed and be given a consideration of the phenomena of these seances at this date, the minutes of this seance are here given in full.

The spirit Samuel Schmidt arose within the arena, took up the guitar, tuned it up (as the phrase is), played the tune "Mollie Darling," and then said: "Dis ting von'dt shtay in tune." He retuned it for a minute or two, until it suited, and then said "Dot's it, dot's it." Then he sang two or three German pieces to guitar accompaniment in a wonderful and masterly manner. The spirit gave us much amusement by his clownish jests, puns, sayings, and actions. Then he descended as though through the floor, until out of sight, and in an instant arose, as up through the floor, at a point in front of the arena curtain, and walked around the cabinet door shutter, talking to us all the while, until he reached the cabinet door; then, facing the circle, he stood erect in the door and slowly descended, as though through a sufficient opening in the floor; as he went down he uttered aloud the words: "Do you see me? Do you see me? Do you see me?" And when the mouth was down to the carpet: "Do you see me?" And when only the crown of the head was visible above the floor: "Do you see me?" And, in a twinkling, we distinctly heard his voice inside the cabinet, saying "Dish peeshness ish too mooch foolishness, hugh?"

777. Then immediately we all saw a form swiftly rise up, as though through the floor, at the exact place where Sam had just gone down, and assume the appearance of the common portraits of Buddha clad in a long yellow robe. This form uttered the word "Buddha" and swiftly descended. The head was hardly gone when another was seen to be rising and taking its place; in a moment it was fully arisen and blown out to a full neatly clad female form, with a starry coronal—Rachel Diogenes (B. V., 521.) This form quickly descended, and another form, differently clad, rose right up, was recognized as Mary House, and then descended. And yet another female form, in still different dress, rose up as suddenly as if by an elevator. This also, being recognized, descended; to be replaced by a male form, which, on being recognized, descended.

777½. It seemed to pass down through its clothing and left it standing on the floor; and another, altogether different, rose right up into the standing clothing, was recognized, and said: "When he got out, I got in." And as this spirit went down in the clothing another was rising; and when to full stature, it stood a moment looking about the room, and was fully recognized as Tom Nixon, father of the secretary. And as this spirit descended another arose to full form, saying to the secretary, "This is brother Zechary" (Zechariah), and, with upward look and outspread arms, swiftly descended till the chin was at the floor, when the entire head vanished out of sight as the light of a lamp extinguished.

778. At the west side of the arena is a window with shutters on the inside, these shutters being open at this time, so that

the stars were visible to the sitters of the circle. When a spirit would arise in the arena, it was plainly to be seen passing between the sitters and the stars.

779. Finally Dr. Reed arose from the floor, in the arena, and made himself known; and while he stood between the sitters and the window, another form, not recognized, arose from the floor by the side of Reed, and passed out through the window. Some of the circle remarked: "He looks as if floating off in the air." Then the spirit Reed remarked: "See him going out yonder!"

780. Then one appeared to pass from the outside of the window through the window, into the arena, and stood just in front of Reed, and there went down as if through the floor. (The reader will bear in mind that our seance-room is on the second floor, 15 or 16 feet above the ground, and that the rooms below are always well lighted during a seance, and that as a general thing this window shutter is securely closed during a seance, but was opened at this time at the request of controls, for the purpose of the phenomenon of a spirit passing into and out of a room, "the doors being shut," and sash and lights closing the window.) This was repeated until all of the circle were satisfied, beyond any question, as to genuineness.

781. Then Dr. Reed opened the desk, took a tablet, and made his manuscript No. 51. (1491-1496.) Then he went down and Denton immediately arose at the desk, was recognized, took a tablet from the desk, wrote therein, tore his writing from the tablet, and handed this and Reed's writing to Mr. Boicourt, who retained the same to the close of the seance. This was Denton's manuscript No. 38. (1861.)

Seance No. 83.

November 1, 1891.

782. In addition to regular circle, Mrs. Chapman, of Missouri, was present.

The test seance, which presented a marvelous display of varied phenomena, was followed by the "intellectual," which presented us a mental feast, in which materializations were most extraordinarily well defined and the recognitions full and complete.

The small seance table standing some distance away from the cabinet door was approached by a spirit and by the spirit taken to a point near 2½ feet from the cabinet door, and a chair, that was near, so placed by the spirit that a person stepping out of the cabinet, turning his face to the north, could sit down upon the chair, still facing north, and while so sitting the seance table would be at his right hand, the cabinet at his left hand, so that he could place his right hand upon the table for the purpose of

writing, with his left hand to hold the paper steady. Then this spirit retired into the cabinet, and

783. Prof. Denton came out of the cabinet to the seance table and asked that some of us remove the arena curtain, which we did.

Then the spirit went to the tablet desk, unlocked it, took therefrom several tablets to the seance table, examined the tablets a moment, and took them into the cabinet; and in a moment

784. Dr. Reed came out of the cabinet to the table, having the tablets in his hands, laid them upon the table, sat down in the chair, asked for the trumpet, took it, laid it upon the table, opened the wide tablet, moved his hand over it, as though writing, tore the leaf out, laid it upon the table, closed the tablet, arose from the chair, and retired into the cabinet. But on that leaf we found no writing. As Reed passed into the cabinet

785. Prof. Denton passed out, took his seat in the chair, opened the large tablet, wrote with wonderful rapidity upon one leaf, tore it out, laid it upon the table, wrote upon another leaf, tore it out, laid it upon the table, closed the tablet, and retired into the cabinet. Thus making his manuscript No. 39. (1871.)

786. Then there came out of the cabinet a materialization the most completely human in facial expression and general demeanor that we have ever seen. This spirit was at once recognized by all of the regular circle as the one known to us as Prof. M. Faraday.

787. He deliberately took his seat at the seance table, opened the wide tablet, and earnestly looked around at the secretary, which meant to note the time of his writing. So rapidly was this writing done that, without better arrangements to determine the time, no exact accuracy could be attained, but the nearest, in this instance, was that the entire time of the production of the writing was slightly less than 18 seconds. He wrote upon three leaves, tore them out, each, as written upon, laid all upon the table, closed the tablet, arose, and walked into the cabinet. This constitutes M. Faraday's writing No. 24. (2671.)

788. This writing contains 354 words, being done in 18 seconds; making near 20 words per second, or near the astounding rate of 1200 words per minute!

It is true that this writing is, in part, contained in the Faraday pamphlets. But the two points of interest are: first, the wonderful rapidity of the execution of the writing; and, second, of identity of personality.

789. As the spirit form of Prof. Faraday passed into the cabinet the make-up of Dr. Reed passed out of the cabinet to the chair, sat down in the chair, opened a tablet, wrote therein, tore a leaf out, laid it on the table (1497-1498), closed the tablet, arose from the chair, took all of the papers that had been torn by the spirits, that evening, from the tablets, laid them smoothly in

superposition on the table, and asked for a hammer. No hammer being found, the spirit said: "Anything to strike with." A lady presented him with her slipper. He said: "That will do." With the slipper, using the heel-tap for a hammer, he struck several smart blows upon something that appeared to be a common cut nail, held erect upon the papers. He then took the trumpet, stood it erect upon the papers, and retired into the cabinet, leaving tablets, trumpets, and papers on the table; and they so remained to the close of the seance, it continuing some time longer for materialization and the vocalizations of the control Sam.

790. This being on the Sunday before election, someone asked Sam "What about the Alliance party?"

The spirit said, in prophecy: "The Alliance is gone up. It is done for now."

791. After the seance closed, we found that the effect of the hammering, above mentioned, was to leave the stamp of some hard substance impressed entirely through the file of papers that had been torn from the tablets, as aforesaid, so that there could be no mistake as to their identity.

Seance No. 84.

November 8, 1891.

792. This seance presented little more than a continuation of the psychic manuscript, and in this we have a new writer in the person of the spirit Wesley Aber, a brother of this medium. This writing was in the slowest time of any yet, being 250 words in 67 seconds, nearly 4 words per second, and is numbered as A. W. Aber's manuscript No. 1. (2770-2772.)

793. Then Dr. Reed stood forth at the desk and made his manuscript No. 53. (1499 b.)

794. Then Prof. Faraday came forth and made his writing No. 25. (2682.)

Seance No. 85.

November 15, 1891.

795. Miss Anna Moore and her mother, Mrs. Moore, are now members and regular attendants of the seances.

Visitors present: Mrs. Chapman, Mr. Davis, and Dr. Chilesworth, of Holden, Me. (2861.)

On this occasion, as well as on several others, the medium gave, first, his usual test seance, being placed under the most absolutely test conditions that we could devise, as suggested in such cases by the Spiritualist press of the country, the *Banner of Light*, *Progressive Thinker*, *Religio-Philosophical Journal*, *Better Way*, and others, and by our own experience. This process left the medium sitting in the cabinet door, having strips of tape closely fitting

around the wrists and around the legs just above the knee-joint, all securely sewed to the medium's clothing, and the bits of tape so secured at wrists and knees, so sewed together as that the medium could not separate his wrists from his knees more than three or four inches without breaking the sewing or the bandages of tape. A little wheat flour was placed in each of the medium's hands. The front cabinet curtains were so pinned together in front of the medium as that his head and face protruded through the curtains, and the feet of the medium protruded out underneath the curtains, so that the face, head, and feet of the medium were clearly visible to the circle.

The large automatic music-box was at the medium's right, outside of the cabinet on a chair, $2\frac{1}{2}$ feet from the medium. Inside of the cabinet, behind the medium, was the seance table, on which was a small hand-bell, a tin horn, a guitar, the small music-box, a tambourine, and some other small instruments. The light in the room was one No. 2 coal-oil burner, at its common capacity for light, and shining on the medium's head, face, and feet. Every possible precaution was taken against fraud by confederates or fraud in any other way.

Now the reader will bear in mind that none of the circle detected any movement of the medium during the entire seance after entrancement.

When all was ready, the circle seated in the usual way against the east and north walls of the room, after a few moments of quiet, the medium entered the trance condition. Some unseen force wound the large music-box and set it going, and manifestations at once occurred: The small music-box was wound and set going; the small hand-bell was rung about in the cabinet and thrown out over the medium's head onto the floor at the feet of the circle; the trumpet was thrust out over the medium's head, taken back, thrust out and taken back several times, and thrown out at last onto the floor in front of the circle; the mouth-harp in the cabinet was nicely playing a tune as if by some person well trained thereat, but the medium's mouth and face were in plain view, so that every member of the seance was thoroughly satisfied to a point of absolute knowledge that neither the medium nor other mortal did that harp-playing; the guitar was next thrust out over the medium's head and taken back, this repeated two or three times, and then, the strings of the instrument being down and all out of tune, we heard a voice in the cabinet saying, "This machine is all out of kelter; I must tune it up," and immediately the tuning was commenced by some occult intelligence; finally we heard the words, "There, that will do," and thrumming of the strings began and several tunes were thrummed as handsomely as though by an expert guitarist, and finally the guitar was handed out over the medium's head to

some one of the circle; then the small music-box was in the same way given out of the cabinet.

796. Now the large music-box was run down, and "there came forth fingers of a man's hand" and wound that music-box, and not the king alone, but the entire circle, all that were at the feast (to-wit: ten persons), "saw the part of the hand that" did the winding. And at the same time there came forth fingers of a woman's hand and fingers of a child's hand over the medium's head and to the medium's left hand, and the entire circle saw hands and fingers and parts of hands at the same time, and knew that it could not be the medium's hands or the hands of any of the circle or of any mortal confederate.

797. Then each person of the circle laid a handkerchief upon the medium's head. As a handkerchief would be so placed a hand from within the cabinet would take it from the head into the cabinet, and in less than one minute that handkerchief would be thrust out and the owner would take it and would find writing upon it—a name familiar to the owner of the kerchief, or a portrait recognized. And so on until all had passed their handkerchiefs; but each one had some memento familiar to the owner.

Then some sheets of blank paper were placed on the medium's head and taken in and written upon, having on each some short message to some one of the circle.

798. Then each one of the circle, one at a time, laid his right hand, palm upward, upon the medium's head; a hand having the indelible pencil that was left on the seance table came forth and wrote in the palm of the hand, and all the members of the circle in each instance "saw the part of the hand that wrote," and saw no movement whatever of the medium.

Now various voices in the cabinet talked to each other and to the circle in some such way as to be a souvenir of remembrance dear to some one or all of the circle.

799. Then this phase of the seance closed, and strict examination of the medium found all the sewing intact as first made, and the flour in the medium's hands and no sign whatever of any flour on the floor, carpet, curtains, or clothing about the medium.

The seance table was removed from the cabinet, and the medium took his seat inside the cabinet for the materializing of full forms, but was left with the same test conditions about him.

In this there were many very satisfactory results, and all, except one, were fully recognized.

By order of the controls, the tablets were placed upon the seance table near to the cabinet door. A spirit then stepped to the table and gathered the tablets in his hands and took them into the cabinet.

800. In a few moments spirit A. W. Aber came out of the

cabinet, having with him the tablets, and placed them on the table; he then seated himself on the chair at the table, in the attitude for writing, opened one of the tablets, and wrote his essay No. 2. (2773-2779.) The spirit tore this writing from the tablet, folded it once, laid it on the table, closed the tablet, arose, and moved into the cabinet.

801. Immediately Dr. Reed came out of the cabinet, took his seat at the table, opened the same tablet that Wesley used (we familiarly call the spirit A. W. Aber "Wesley"), and made his manuscript No. 54. (1500-1503.)

802. As Reed retired into the cabinet Prof. Faraday stood in the cabinet door, took a tablet and the writings from the table, examined the writings, opened the tablet and wrote, tore from the tablet his writing, folded it and the other writings together, placed the tablet on the table, handed the papers to the secretary, and withdrew from our sight.

803. On examination, we found that the Faraday writing was in syllogistic style, in conclusion of the import of the whole of the phenomena produced at this seance, and applicable to phenomena of a similar nature anywhere.

804. We find, still farther, that this syllogism is, in most part, a reproduction of what this spirit is alleged to have written through a human organism as shown of record in the Faraday pamphlets, and is marked here as Faraday's writing No. 30. (2685.)

805. In this writing the reader will find the fifth and sixth paragraphs to begin with the relative particle "This," evidently referring to the phenomenal presentations of these seances.

Seance No. 86.

November 18, 1891.

806. The forms were well made up and vocalization was excellent. Among the forms was that of Prof. Denton, which spoke in a strong voice in a general salutatory manner, at length, asking for a subject; and, none of us being prepared just at the moment to announce a theme not already discussed, the spirit returned into the cabinet; and as it did so

807. Thomas Paine stood to our vision in the cabinet door, and, in his musical, voluminous voice and eloquent manner, made to us his address No. 28. (2573.)

Seance No. 87.

November 22, 1891.

808. For the first time the secretary was absent, and no minutes were taken, except that three visitors beside the regular sitters were present, and that the visible full-form psychic make-ups were very satisfactory.

Dr. Reed made his writing No. 55. (1504-1509.)

809. Prof. Faraday made his manuscript No. 27, in answer to Edison's opinion of the origin of life. (See par. 2692.)

810. Wesley Aber wrote his No. 3, in disconnected paragraphs, evidently intended to be blended with a portion of what Reed had written, the real essay beginning with the second paragraph. (2780-2784.)

811. On November 26th was a seance entirely taken up with experiments for materializations in a strong light, the medium and all paraphernalia in sight of the circle, the light being the maximum of a No. 2 coal-oil burner placed on a table near the center of the room. The phenomena occurred as usual in the test seances, excepting that all was more intensified than usual; but, otherwise being a repetition of phenomena heretofore described, it is thought needless to repeat.

Seance No. 55.

November 29, 1891.

812. On November 29th was also a seance for tests in the bright light, with entire satisfaction; and then a short seance with the medium in the cabinet while some psychic writing was done. Among this writing Dr. Reed made his No. 56. (1570-1573.)

813. A form stood at the seance table and made and left these strange characters, but we pass them to some linguist, as we do not know whether they represent any portion of any writ-

ten language or not, but let them go in the hope that some reader of this book may be able to interpret them and report.

814. Then Thomas Paine stood forth and made his writing No. 5. (2321.)

Seance No. 89.

December 1, 1891.

815. Before going into the seance-room, several of the circle were discussing the relative values to the world and the cause of Spiritualism, of the phenomenal and inspirational phases of mediumship.

After the medium was entranced and in the cabinet, and eleven well-defined and fully recognized materializations had appeared, some at and other just outside the cabinet door,

816. One very brilliant appearance, which we at once recognized as Col. Sam Wood, came slowly emerging from the cabinet door, saying in a loud, strong oral voice:

(a) "They will not, likely, get a jury. He is getting his punishment, however.

(b) "That was a cowardly trick, done in a cold-blooded conspiracy. They will all have their reward.

(c) "I died a brave man. I had premonition of this event; but, it seems, my time was up and I had to go. I was never afraid of man or men. I knew that a band of spirits attended me and would do the best for me.

(d) "This band had always before protected me. My real guardians were, at this time, caught away.*

(e) "It is all right; and, but for the sorrowing of my poor wife, I am glad that I have exchanged worlds.

(f) "I can now do more for the causes for which I am a martyr than I could do while in the mortal.

(g) "This is a more gloriously realistic life than I ever anticipated."

817. After Col. Wood retired, Prof. Denton stepped out of the cabinet to just outside the door; and, after stroking his whiskers and throat for several seconds (perhaps the stroking was assistant in the formation of a larynx and vocal organs), the spirit began to speak in a nice, clear, oral rhetorical style, making his oral effort No. 31. (2187.)

Seance No. 90.

December 6, 1891.

818. After the usual introductory phenomena, Prof. Denton stepped from within the cabinet to a point some two paces from the cabinet door, and began talking in his full volume of voice, greeting the various members of the circle in a good, hearty,

* "Eli, Eli, lama sabacthani?" (Matthew xxvii. 46)

social manner, finally asking the secretary: "What can I say for you at this time?"

Secretary: "Professor, I see that among the writings that spirits have done here there are some quotations from the writings and speakings they did while in the physical. Is it desirable that we search all those quotations out and mark them?"

Professor: "That question brings me to the very point I wish now to speak about."

And then this spirit made his oral effort No. 32. (2193.)

819. Then Father King appeared just outside the cabinet door, having short gray chin whiskers, a prominent, full, round forehead, and dressed in a long robe, his facial outline resembling a very intelligent Asiatic.

820. This spirit took the horn and through it spoke to us in a conversational way, and to some extent comical, yet so that indeed "the voice of the trumpet was long and loud," having sufficient volume to have been heard by an audience of ten thousand people. Among the utterances of this "ancient of days" at this time were these, to-wit:

(a) "I am from the planet Jupiter.

(b) "The inhabitants of that planet are much like you, the difference being that they are much more intelligent than the inhabitants of your earth.

821. "I lived on your earth, in the physical, about twenty thousand years ago. Look at me now and you see just how I looked—just how a man looked, in my country, on your earth, twenty thousand years ago."

When this "ancient of days" had returned into the cabinet,

822. Hiram Abiff stood forth in his most brilliant costume.

The voice of Sam in the cabinet ordered that the writing-desk be placed near to the cabinet door; which being done, the spirit

822₁. Mary House came out to the desk and wrote three pages. This writing was done in a very delicate manner, requiring 2 seconds to the line, the rate of only 200 words to the minute. This was the slowest rate yet, but the writing was very neatly done and worded as follows:

823. "When I look around me and see all the expectant faces I am acquainted with, it would make one feel like a stranger; but I am not. I have left a loved family in the body, whom I wish to meet and impress with the consciousness of spirit presence and communion. I have a husband here, in the body, who misses me from his side, and who longs to see me. I have, also, the same longing and anxiety to come into conversation and communion with my husband, Cornelius, and my dear daughters. I know that because I live after the change called death I must live forevermore. I must also tell you that I do not live in a narrow contracted space, from which I cannot come

to those who are dear to me, but that I am unlimited in my freedom, and can pass from point to point and from field to field. I am learning many things in the spirit world. I find so much to take my time and occupy my attention that I cannot mourn because of the changes which have come to me or which have fallen upon my loved ones. I know that by and by you will feel that all has been for the best. I send my love and affection, for I feel I cannot fully manifest that which my spirit contains; when I come to you alone, then I feel more than satisfied.

(Signed) "Mary House."

824. Then Dr. Reed stood forth and wrote one page and three lines, as his effort No. 57. (1514-1517.)

825. Thomas Paine, standing forth, in answer to questions said: "No, friends, Masonry has no dependence upon the Bible, for it existed long before the Bible was ever thought of.

826. "Yes, prayer may be of benefit to the honest, sincere suppliant. Prayer may bring you into closer relation to the angels, to whom your prayers should be directed. If, at night, as you repair to rest, you ask that good, kind, loving spirits watch over and care for you while the night is rolling away, sweeter influences will be given you.

827. "These angels are they that exercise the fatherly care over you. These are your heavenly parents. Hence: 'Our Father which art in heaven.'"

Seance No. 91.

December 18, 1891.

828. Before the sitting began, we took from a fresh box of photographic sensitives a plate and placed it in the plate-holder and that in the camera, and, Mr. Aber being in the room, we made the room completely dark, and in the darkness made the exposure for a few seconds and immediately developed the plate, and the result was the negative of a form looking much as the picture of some ancient personage. (S30 c.)

829. This is not the photograph, but the crayon sketch referred to at paragraph 904. Sometimes Orondo appeared without the cap and stars, as in this sketch, and sometimes Yerma wore that cap. It is probable that cap and star represent official position. (See par. 2697.)

830. Then the regular sitting began; and, among the several materializations, one came out which was at once recognized as the one whose negative was on the plate. He said in good English: "I am he who materialized onto that plate. When you saw those lights in front of the camera, that was myself. I was there in sufficient material illumination to be photographed.

(a) "There was nothing on that plate until the exposure was made; of this fact you made yourselves well assured.

(b) "If there had been nothing in front of the camera radiating or reflecting actinic rays, there would have been no negative form on the plate.



ORONDO,
Governor of the Lost Atlantis.

(198, 904.)

- (c) "I am Orondo, of the lost Atlantis.
(d) "When that continent went down, I was on the American continent. So were other Atlanteans.
(e) "The American continent had, long prior, been inhabited by man."

(f) "In fact, man always existed. Man could not begin to be at one period of eternity more than at another. His being, therefore, must eternally have been.

831. "According to your conception of evolution, even, this must be true; for suppose that it require a given, a finite period to evolve man from any real or supposed primordial matter or spirit, there could be no particular point of time in infinite duration but what would mark the terminus of any limited period that would be requisite for the evolution of man. Therefore man has always existed.

832. "Again. It would be impossible to evolve from matter or spirit or both something that was or is not there already to be evolved.

(a) "Therefore man in some form, some where, some how, always existed.

833. "So, also, is it clear that the entire material composing man's organic being has always existed, and the planetary conditions for man to be have always existed.

834. "The intelligence in man has always existed in his component elements. This intelligence is that individualized man. This being true, it has the innate power of self-preservation. Therefore is eternal in identity."

835. When Orondo was gone, at the request of Sam, the light was lowered a little, and a form stepped out of the cabinet and beckoned one of the lady sitters to it. The specter took hold of the lady's arm and escorted her about the room. It did not give its name, but we thought it the medium's father, who is in spirit life.

836. This spirit returned into the cabinet, and the lady took her seat over against the south wall of the room, and Prof. Denton came out of the cabinet, took a chair and placed it by the side of the lady, and sat down in the chair, as realistic as possible for anyone to appear.

This spirit engaged in general conversation with all of us as though we were gathered at a social. Some four or five minutes being spent in this social, the spirit arose and returned into the cabinet.

837. Immediately Prof. Hare stepped out to the chair and sat down by the side of the lady, changed his whiskers from gray to dark iron gray, arose and backed to the cabinet door, bowed, and retired into the cabinet.

838. Then the spirit Wesley Aber came out of the cabinet, took the lady by the arm, escorted her to each member of the circle, beginning on the left, saluting each with a bow around to Captain Haughey, who sat against the north side of the room. Mr. Haughey put out his hand, and the spirit with his left hand grasped the Captain's hand and in a lively manner shook hands with Haughey, then he returned to the center of the room and

dematerialized downwards until the head reached the floor; the head vanished, and the lady was left alone, standing.

839. The spirit and the lady were of equal height, but the lady is about five inches taller than Mr. Aber, the medium, so there is no way by which we could be mistaken as to the genuineness of this phenomenon in this instance except by "elongation," and that would be another case of "medicine worse than the disease." Although these materializations have the power of elongation, at will, yet we have no evidence that the medium himself is ever elongated.

840. For the benefit of the investigator, the secretary here inserts a personal experience with another medium, a little girl of ten years, and about the year 1872. This little medium had the table-tipping and slate-writing phases. On the occasion in question the circle was of six children besides the medium, seated around a common 4-foot falling-leaf dining-table, on the lawn, in bright sunlight, the leaves of the table down for the partial modulation of light under the table. The medium was seated at one end of the table, holding a slate in one hand on her knees, beneath the table, and the other hand on the table. Three children were on each side of the table, and myself at the opposite end of the table from the medium, but some three or four feet removed from the table, so seated as to see the slate under the table in the medium's hand.

841. A moment after the children began to sing one of their seance pieces, I observed something of the appearance of a column or cylinder of light proceed from the medium's hand under the table until the cylinder reached the end of the table toward me, then curved up over the end of the table, and on the end of the column, above the table, four feet from the medium's face, there came the form of a man's hand, which slapped the top of the table several times, then reached out under the table to each, in turn, of the several children at the table, fondly playing a moment.

842. Then the column contracted, taking the hand with it until the hand reached the slate, and then the hand picked up the pencil that was on the slate and wrote messages to the little girls, dropped the pencil, and vanished.

Having this medium stop with me at my own home, for a time, I observe the parallel of this instance or more than a dozen different occasions.

843. Now we venture an opinion: That this cylinder was a column of magnetism drawn from the medium by an outside intelligence which was sufficiently versed in psychic electromagnetic chemistry to manipulate the vital magnetism into form at its will.

Seance No. 92.

December 31, 1891.

844. Denton, on coming out of the cabinet, asked Mr. Clark for a pencil, which Mr. Clark handed to the spirit. The materialization then sat down at the small seance-table, which was between the sitters and the cabinet door, and wrote in a tablet which Mr. House had furnished, using the pencil which Mr. Clark had loaned the spirit. The tablet was of common letter size, ruled seventeen lines to the page. The spirit wrote five pages and four lines, tearing each leaf from the tablet as it was finished and placing it on the table. When the six leaves were all finished, the spirit placed them all together and gave them to Mr. House, and the pencil to Mr. Clark, with "Thank you, sir." arose, bowed good-night to the circle, and returned into the cabinet. This being Denton's manuscript No. 40. (1878.)

845. And immediately there stood one in the cabinet door, clean-shaven, smooth-faced, nearly six feet tall, whom we at once recognized as Thomas Paine.

This spirit asked for a pencil, which was given him by Mr. House. The spirit, seated at the table, opened another tablet which Mr. House had provided, ruled eighteen lines to the page, and very deliberately wrote three pages with the pencil. Mr. House had loaned him, tore the three leaves from the tablet, handed them to Mr. Clark, and the pencil back to Mr. House, with "Thanks," arose, stepped into the cabinet door, bowed good-night, and the spirit was gone. This was his manuscript No. 6. (2330.)

These two writings were done with more deliberation than any other so far, the rate being not more than 200 words per minute.

846. Then Denton reappeared, standing in the cabinet door, and asked: "What is the greatest force in the universe?"

Secretary: "The most spiritual substance."

Miss Anna Moore: "Mind."

Spirit: "Mind. That's it, exactly. Let the lady go to the head of the class. Mr. Secretary, I would have thought that you, so long in this school, would have answered that question."

Seance No. 93.

January 3, 1892.

847. Mr. Ed. Moore, of Lawrence, Kas., and Mrs. Vantry Concannon, of Worlin, Mo., present as visitors.

At this seance some of the materializations were most wonderful in test qualities.

Prof. Denton, in the cabinet door, reached to the cord that is for the purpose and lowered the light a little, then stepped out into the room to a point some 4 feet north of the cabinet door

and gazed back into the cabinet, as though looking for someone to follow him, then stepped back into the cabinet a moment and returned to the point north of the door outside of the cabinet; and, as he turned to face the cabinet door, a lady form stood in the door, claiming to be the wife of Mr. Concannon, and he recognized her as such.

848. Denton then spoke, saying: "There can be no mistake about that. Here am I, and there stands the lady."

849. Then both spirits returned into the cabinet, and a male form much taller than Denton came forth, leading a little child form. This male spirit was recognized by Mr. Concannon, as Uncle Concannon, and the little child as that of Mr. Concannon and his spirit wife who had just before stood in the door. These man and child forms retired behind the curtains.

850. Denton again stood in the door, holding a little girl form by the hand, the little girl walking in the air—her feet about eighteen inches above the floor. Denton now remarked: "You see that wonderful phenomenon, a spirit walking in the air." And both retired behind the curtains into the cabinet.

851. Then came from the cabinet a male form, perceptibly taller than Denton; probably it was Wesley Aber. Advancing some $2\frac{1}{2}$ feet from the cabinet door, he fixed his gaze upon a point on the floor just in front of him, and said: "Come up, little one, come up." And we all beheld a vapory appearance rising from the floor at that point, which presently unfolded to the form and stature of a little child, which looked up at the spirit beside it, reached out its little hand, which was taken by the larger form; then both, bowing toward us, turned and went, hand in hand, into the cabinet.

852. A form then arose in the arena, opened the desk, took therefrom some tablets, passed under the arena curtain into the room, in front of the cabinet, around the cabinet door, and behind the cabinet door curtains. This spirit we recognized as Prof. Faraday. He had in his hand two tablets.

853. Shortly Denton came out of the cabinet, having tablets in his hand, and sat down at the seance-table, laid the tablets on the table, opened one of them, wrote (1887), tore the leaves out upon which he had written, folded them once lengthwise, laid them on the table, closed the tablet, and leaned forward, his elbows on the table and his head resting in his hands, as though in deep meditation or having pain in the head. As he sat in this mode, some remarks were made by some of the circle concerning it, and at length Mr. Moore made some remark concerning the realistic appearance of the spirit, when the spirit raised his head and began to discourse, saying:

"It's all useless, Prof. Moore, for me to be writing thus scientifically. People cannot, will not understand or comprehend it. I will have to change my writing. People, even Spirit-

ualists, are not acquainted with conditions that are necessary for the production of phenomena. They begin to suggest, suggest, suggest. This makes such a positive state of affairs as to spoil the very elements necessary, and even the spirit friends that go there are driven back. They strive in vain to reach their friends on the mortal side. By day and night they leave their beautiful homes to let in the sweet spirit light from the beautiful beyond, but are driven back!

"It almost discourages me to see the people so filled up with —no, it is not ignorance, altogether; it is—well I can think of no word that will better illustrate the fact to you than 'cussedness.' And when I think of those people calling us 'hobgoblins,' I almost feel like never again coming through the veil. We, on this side, do not have to come. We come not for our benefit, but to enlighten the people. And those we come to serve drive us back! Through long teaching, the coming and hallowed influence of the heavenly messenger is called 'demoniac.'

"But if you will study you will find that angels and spirits are not called demons. If the people would read their own Bible with some sense, they would find it a spiritual revelation—that is, a revelation by spirits—part of it, not all of it; for there is much of it that neither is nor purports to be revelation at all. Let them study their bibles. Teach them from the Bible if you will. They need to know what is in that book. They are too stupid to even study the Bible. Someone else must study it for them. Go forth and preach their own Bible to them."

854. Then Denton arose and retired into the cabinet, and Thomas Paine came forth, saying:

"The devil is in the people, but, friends, don't use that word. It gives a wrong idea. That word that the Professor used a moment ago, 'cussedness,' is a better word; and, though a vulgar one, really is very expressive."

Then the spirit sat down and wrote, tore out his writing and threw it at the secretary, and retired. This is his manuscript No. 7. (2384.)

Denton's manuscript of this occasion is his No. 41. (1887.)

Seance No. 94.

January 10, 1892.

855. The spirit materialization of Dr. Reed sat at the table and made his writing No. 58. (1517½-1520.)

856. When he returned into the cabinet, Prof. Denton came forth from the cabinet, took his seat at the stand table, and, in continuation of a former essay, made his writing No. 42. (1890.)

Seance No. 95.

January 14, 1892.

857. Prof. Denton stood in the cabinet door and made his vocalization No. 33. (2208.)

858. As soon as Denton had returned into the cabinet, a formation of a cloudlet appearance began to rise from the floor near the center of the room, so that all the circle beheld the phenomenon, and it gradually unfolded into the appearance of a woman holding a little child by the hand. This was recognized by Mr. O. L. Concannon as his wife and babe in spirit.

859. These forms then moved into the cabinet; and as they passed behind the cabinet door curtains we beheld another form making up in the center of the room, outside the cabinet. It also unfolded into the form of a person in female apparel; and was recognized as Mary House. Mr. House not being present, she said, "Tell Cornelius I was here," and moved into the cabinet.

Seance No. 96.

January 24, 1892.

860. Spirit Denton, standing in the cabinet door, made his vocalization No. 34 (2212) in continuation of the dialogue form.

861. When Denton had done his oral teaching and gone into the cabinet, Thomas Paine appeared in the doorway of the cabinet, and, in deep musical intonations of voice, made his oration No. 29. (2581.)

Seance No. 97.

October 6, 1897.

At the residence of J. H. Pratt, Spring Hill, Kas.

862. After an absence of near six years, W. W. Aber, the medium for the scientific psychic band of the Aber Intellectual Circle, has returned, and mostly for the purpose of conditions for completing a work that was commenced here about eight years ago, but not then completed for want of proper environment, to continue.

863. A great portion of the original circle can be no more present, in the physical, but J. H. Pratt and his wife, Josephine, William Chany and his wife, Mr. Greenup, Mrs. Maggie Evans, J. H. Nixon, and the medium's wife, Mrs. Sallie Whiting Aber, as the circle this evening, renew the long-ago well-begun work.

864. The seance-room, cabinet, furniture, light, position of secretary, and all on the physical side are arranged as at the beginning; J. H. Nixon continuing as secretary or amanuensis.

865. There is piano accompaniment to vocal music by the circle during the seance.

866. The medium becomes entranced. His brother Wesley, on the spirit side, takes control of the medium's vocal organs,

and thereby delivers to the circle a very interesting introductory lecture, announcing, also, the scientific band of spirits as being present and ready for work.

867. This spirit band consists of Dr. Reed (1230), the chemical and intellectual control; Samuel Schmidt, the trance control portrait at 1160; little Bessie Moore (at 1164) and little Nellie Gray (at 1162), as cabinet controls; and Prof. Hare, Prof. M. Faraday (2592), and Prof. William Denton (1683), as scientific controls; Prof. Denton and Thomas Paine, vocalization controls; Raphael and Titian, artistic controls; Father King (2704) and Wesley Aber (2767), trumpet controls. And it is highly probable that the most efficacious spirits in this work have not been revealed to the circle.

868. The cabinet controls we also designate as colloquial controls, because they, using the medium's vocal organs, are ever ready to give to the circle instructions, and explanations where other spirits are not able to clearly tell us what they intend, and these colloquials also entertain the seances by giving the members and visitors of the circle intellectual tests.

869. These cabinet controls are also able to and do, as well as other spirits, manifest to the circle, in full-form materialization and complete independent voice.

870. By independent voice or vocalization is meant the conversation, ~~and~~, and speech of a spirit through temporarily constructed vocal organs, ~~such~~ as a larynx to shape the sound and bellows to so pass air through the ~~larynx~~ as to produce sound; spirit speech in this manner we designate also vocalization.

871. The spirit is often able to give labial or lip speech, which we designate whisper.

872. Then again, the spirit is able to so far materialize as to form vocal sounds in and through a common trumpet, and this may be of every degree of voice volume, from a mere whisper sound to the very utmost volume of human speech, according as the spirit may be able and conditions will allow. The controls promise us that in a little while we shall have the old-time phenomena.

873. Bessie exclaims: "Sakes o' life! This is all new to me. These scientific fellows—well, I'll have to get out of the way. Here one comes." (This is Bessie's first experience in this kind of seance.)

874. At this we see a form emerging from the cabinet, and we hear it whispering: "Good-evening, friends. I am glad to meet you here. I am Dr. Reed."

(a) Dr. Gile, now quite aged, asks: "Dr. Reed, what is the cause of my failing eyesight?"

(b) The spirit answers in a whisper: "Advancing age and development."

(c) Dr. Gile: "How long after what we call death before the new-born spirit realizes its transition?"

(d) The spirit again answers in a whisper: "That depends upon who is the person. The more spiritual sooner discern the true situation. Some realizing almost immediately—glad to quit the old and be with friends in the new home; while days, weeks, months, and, in some extreme unspiritual cases, even years may intervene between death and the time of transition and conscious realization of the fact."

(e) Question: "How about the millionaire?"

(f) Spirit: "That, too, depends upon the character. Stephen Girard had a wideawake spirit. We discussed this whole matter, heretofore.

The spirit then retired into the cabinet.

875. Bessie: "Sakes o' life! Here comes another one."

And we behold a form emerging from the left side of the cabinet, over against the south wall of the room. It takes the trumpet and whispers: "Prof. Hare. Friends, keep this circle together."

876. While this spirit is in plain view of the circle at the left of the cabinet, another form emerges from the cabinet at the right extremity of the cabinet, over against the west wall of the room, in plain view of the circle; these two forms standing near 6 feet apart, and this to satisfy any doubting mind present that the forms are not the medium in personification.

877. Then the curtain is raised, so that the medium is seen by part of the circle, and at the same time a separate form is seen by the circle, standing by the medium. And while the two forms are visible to the circle, Bessie, in ~~the cabinet~~, in good strong oral tones, is singing "Kiss me good-night." This while the two forms are visible to the circle.

878. We had placed in front of the cabinet, and 3 feet distant therefrom, a small stand table, and on the table a box, to form a writing-desk of proper height for a person while standing to write upon. Upon this box is placed a new tablet, entirely clean of any writing.

Spirit Dr. Reed now steps out of the cabinet, saying, in partial oral tones: "Good-evening, friends." The spirit took the said tablet, opened it and wrote therein, tore off one leaf of the tablet, gave the said leaf to the secretary, then wrote upon and tore from the tablet another leaf, giving the same to the secretary, and so a third leaf.

During this writing the entire procedure was in plain view of each person of the circle.

879. The secretary, judging from his pulse, found this to have been done at the rate of 10 words per second and the writing to be in the hand that we recognize as that of the spirit Dr.

Reed, and to be an elucidation of the topic "True Charity." This was Reed's manuscript No. 59. (1521-1524.)

880. We next discern a form at the left extremity of the cabinet, and hear it whispering the name "John Pierpont," and the words, "Glad to meet you here to-night."

Then a form came out at the cabinet door, advanced some 5 feet toward the secretary's desk, took the ruby light from the desk and carried it about the room, and, after placing the lamp back upon the table, retired into the cabinet.

881. Now one advanced from the left side of the cabinet, near to the secretary, saying, in a loud whisper: "I am William Denton. Give me a subject."

Secretary: "Materialization."

The spirit could not vocalize very well, and therefore took the trumpet, saying, through it:

"Materialization is by a certain law that we find in the universe. By that one law is produced every organic form in existence. That law is very little understood by man, in the physical, to-day. Dr. Reed, in his writing to-night, has touched upon one phase of it. The Hindoos knew something concerning it, and materialization, as you call it, was common among them; but one never fully comprehends it until he gets to the spirit side of life, in what you may term the spirit world. I will speak more at length another time."

Then the spirit stood the trumpet on the floor and dematerialized downwards until the head reached the floor, and then that instantly vanished.

882. The cabinet colloquial, Bessie, gave oral mental tests to the different members of the circle, and closed the seance, to October 9, 1897, at 7:30 p. m.

Seance No. 98.

October 9, 1897.

883. At the usual hour the seance began. The secretary being absent, C. V. N. House acted *pro tem.*

This, while a seance full of interest to the circle, gave also two incidents that may be of scientific value.

First, the materialized form of the medium's spirit brother, Wesley Aber, stood at the desk, in full view of the circle, and wrote after the manner of the usual rapidity of these psychic writings, his manuscript No. 4. (2786-2794.)

884. The crowning feature of the evening was that one apparition stepped out of the cabinet door to the writing-desk, and another that claimed to be spirit Dr. Reed, the medium's chemical control, stood in the cabinet door; both forms, at the same time, being clearly discernible by all the members of the circle.

885. The form at the writing-desk took the tablet, which was clean and on which was no writing nor drawing, and worked upon a tablet leaf, as though sketching; once in a while looking intently at the form that was standing in the cabinet door. Upon that tablet leaf the circle found the portrait, cabinet size, which all recognized to be a good likeness of the spirit form of Dr. Reed, and which, as so drawn, the reader will find heading Dr. Reed's writings at par. 1230.

Seance No. 99.

October 13, 1897.

886. The seance this evening presents nothing for the general public, except Prof. Denton wrote, in the ordinary manner of these psychic writings, his manuscript No. 43. (1894.)

Seance No. 100.

October 16, 1897.

887. The circle is now composed of J. H. Pratt and wife, C. V. N. House and wife, Mr. Greenup and wife, Maggie Evans, Orrville Markley, Dr. Gile, Mrs. Aber, and J. H. Nixon.

We now have a ruby light as an experiment.

Phenomena are growing more emphatic.

This seance gives us three items that may be of interest to the student of psychic phenomena.

888. Spirit Reed stepped to the writing-desk in front of the cabinet and made his manuscript No. 60. (1525-1530.) This consisted of 352 words; time, 80 seconds; rate, 4.4 words per second. This includes the time of taking three leaves out of the tablet, one at a time, and placing upon the table, so that the actual writing was not far from 5 words per second, and this according to count of pulse of six members of the circle.

889. Bessie announced the coming of the artist to give a picture of Yerma.

Then suddenly there stood at the writing-desk an apparition (which we call spirit form or materialization), which picked up the same tablet Reed had just used; and at the same time, another apparition of human form stood in the cabinet door, behind the artist at the desk; and, at the same time, a third form stood just out of and at the left corner of the cabinet. (1170.)

The artist now made strokes as if sketching, once in a while looking back at the form standing in the cabinet door. At the end of 17 pulse-beats, from the time the spirit (for to us such it was) began to mark in the tablet, he took out the leaf on which he was sketching, laid it upon the desk, and vanished downwards apparently; and the form at the left also vanished; while the form in the cabinet door spoke, somewhat rapidly, in oral

tones, a few sentences in some tongue unknown to us, and returned into the cabinet. And this portrait No. 2 we found to be the artist's sketching, and the controls tell us this is a good likeness of Yermia, of the lost Atlantis. (2697.)

890. Bessie exclaims: "Faraday is here." Immediately there stood at the writing-desk a form, which we recognized as Prof. M. Faraday, writing in the same tablet that Reed and the artist had just used, tearing the leaves out as written upon until three leaves were torn out; then he picked up the leaves Reed and the spirit artist had written upon, and handed the papers all to Mr. Pratt, telling him to hand them to the secretary. (2697.)

891. This whole transaction was in light sufficient for the entire circle to eye-witness it, and this was Faraday's writing No. 28. (See page 441.)

892. Next an apparition stood forth to our view, speaking in low oral tones, and we recognized the voice as that of Prof. Denton. He now made his oration No. 35. on "Materialization." (2219.)

Seance No. 101.

October 20, 1897.

893. The Denton make-up stepped out of the cabinet into full view of the circle and took the trumpet, saying through it: "Good-evening, friends. Have any of you a subject for me?"

Dr. Gile: "Characteristics in spirit life."

The spirit continued briefly in loud tones, saying:

894. "Characteristics in spirit life are very much as in the earth life, except that they are more refined here. Yours is more according to gross elements of earth. When you pass to the spirit side, the characteristics therefore change somewhat in some."

895. When the Denton form had gone, the chemical control, Dr. Reed, stepped to the writing-desk, took up the tablet, and wrote during 130 pulse-beats, the pulse being about 70 per minute.

This writing is Reed's No. 61, and the subject "Mediumship," written at the rate of four words per second. (1532-1548.)

896. Then Denton wrote his No. 44. (1901.)

John Pierpont was next at the desk and made his writing No. 3.

897. Bessie announced, "The artist is coming," and we behold that apparition come from the cabinet to the desk, pick up a tablet, open it, hold it in his left hand and make motions with his right hand as though sketching with a pencil upon the tablet, then tear a leaf from the tablet, then step to the secretary, give to him the leaf so torn from the tablet, then place the tablet on the desk, and retire into the cabinet.

As the spirit gave the paper to the secretary he so held it that the circle could see what was on the leaf, and all with one accord exclaimed: "Isn't that beautiful?" This sketch No. 3 we recognized as a good likeness of a materialization that frequents our cabinet door. This portrait was executed in 90 pulsations, or 1 1-3 minutes.

898. In a few seconds the artist reappeared, and in 80 seconds sketched this No. 4, and, holding the sketch so the circle could distinctly see the drawing, gave it to the secretary and speaking what to us seemed Chinese, and, in pantomime, the spirit gave significance of great delight. (1143.)

899. Bessie told us this was the Chinaman Confucius, in ecstasies at the success of his picture.

Such were some of the occurrences at this seance witnessed by the whole circle of eleven persons.

Seance No. 102.

October 23, 1897.

900. Prof. Denton, standing in the cabinet door, desired a subject.

"Geography of Atlantis" was announced.

Immediately another one of the circle said: "Or, in other words, give us the location of the great central sun of the interior universe."

901. This made the question not only compound, but the two members were not at all analogous to each other, so that the spirit, being taken aback thereby, his form quickly dissolved away; but in a moment he came again, saying: "Now tell me what you will have."

902. The secretary replied: "Go on with the great central sun of the interior universe, and get it out of the way."

To this then, and the subject of "Heart Failure," this spirit made his oration No. 36. (2222.)

There were two writings this evening, after the manner of the writings here as heretofore described, both concerning transition experience.

903. One by spirit Wesley Aber, being No. 5. (2795-2800 (c).)

903½. One was anonymous, but was continued at a subsequent seance and signed "Dr. Chilesworth." A. D. Chilesworth was an attendant of these seances for a little time near the beginning. (See Transition No. 1, 2861-2870.)

904. The cabinet control now announced the coming of the artist, and immediately there stood in the arena a form which picked up the tablet, took it into the cabinet, at the north side thereof, and came out of the cabinet at the southeast corner thereof, against the south wall of the room, jabbering some strange

tongue; exhibiting the tablet, it went back through the cabinet to the writing-desk in the arena, and worked upon a leaf of the tablet as though sketching for about one minute, then tore the leaf out, and took it through the cabinet to the secretary, some 6 feet from the southeast corner of the cabinet; on this leaf so delivered to the secretary was sketched, in pencil, the striking portrait set in at paragraph 830 c.

905. As the spirit returned into the cabinet Bessie said: "That is the picture of Orondo. And he says he was once governor of the people of Atlantis." (198, 829-834.)

906. The artist again appeared at the desk in the arena, took the tablet, passed through the cabinet and out of it at the southeast corner and on to the secretary, and handed to him the tablet, saying something in an unknown tongue, which the cabinet control says is to the effect that the secretary thoroughly examine the tablet, so as to know it, and also know that all of the leaves of the tablet are clean from pictures or marks of any kind. The secretary so examined, and had the other members of the circle also examine, and be satisfied, which resulted in an expression of all the circle that the tablet was absolutely clean of any marks or picture whatever; he then handed the tablet back to the spirit, who took it back through the cabinet to the writing-desk in the arena on the north side of the cabinet. Then the spirit, standing in the arena, asked the secretary to go to the writing-desk, which he did. The secretary could there see that the spirit had the clean tablet that he and the circle had examined.

907. Then the spirit tore from that tablet a leaf, which the secretary could see was yet clean of picture and marks of any kind. The spirit held that single leaf with the thumb and fingers of his left hand, and with his right hand sketched upon that leaf as it was so held by the spirit's left hand, for about one minute; then he gave that leaf to the secretary. Upon that leaf is now the picture of one of the scientific controls, known to the circle by the name of Father King. (2704.)

908. The circle also designate this spirit "the ancient of days," because he claims to have lived on the earth twenty thousand years ago; and he claims, also, to have been one of the controls of some of the Israelitish patriarchs and prophets, and the principal trumpet control of the spirit band of Moses and Aaron.

909. This spirit speaks and writes as though he had fair knowledge of our language and a scientific education. He says his people on the earth used the same language as the English now. He claims to be the same King of the Coons rooms fame.

910. Soon after the sketching of his picture at this seance, he stepped into the cabinet door in front of the door curtains, picked up the trumpet, and voiced through it, in very loud tones:

"Good-evening, friends. Play as loudly on that piano as you can." The pianist then led away with as much volume as the piano would give out. The circle also joined in vocally, in a very strong tone of voice. During this great noise the spirit said, so as to be distinctly understood by all of the circle and even the pianist: "I am glad to meet you again. I am glad the good work is revived. I am glad of the great success of my picture here this evening." Then, standing the trumpet on the floor, the spirit retired into the cabinet.

Seance No. 103.

October 27, 1897.

911. The reader is presented with the record of such occurrences of the seances as seem of probable interest to the student of psychics.

912. A materialization took the trumpet, which stood on the floor in front of the cabinet, and through it uttered, in a good oral tone, "Bruno," and retired, leaving the trumpet standing on the floor; but in a moment what seemed to us the same form reappeared and spoke through the trumpet, in some to us unknown tongue, which Bessie says will ere long be interpreted to us.

913. Then Denton, standing in our full view, took the trumpet, and through it made his oration No. 36 (2230), but was cut short of his full talk on account of some mismanagement of the light, which so nearly destroyed the form that the spirit had to return to the cabinet.

914. Quickly another appeared and took the trumpet, saying: "Give me a subject quick." No one having a subject to offer, the secretary suggested "The Effect of Light upon a Materialized Form."

Spirit: "The same as with the sensitive coating of a photographic sensitive plate. If a ray of light strike or fall upon the plate, it is destroyed at once. The chemical effect of the light is to destroy the chemical film of the plate."

915. "So light, pure white light, falling upon a sensitive materialized body, destroys the chemical affinity of the particles of the form for each other, and also severs the affinity of the particles for the spirit, and the effect is that the form is instantly destroyed and the magnetic elements taken from the medium suddenly return; and, in case the medium be disposed to heart failure, an extreme case might terminate in severing the medium from his body, and he be thus left on the spirit side."

916. "Hence, too much caution cannot be used concerning the light in a materializing seance."

This spirit was identified as Wesley Aber.

917. Dr. Reed gave us a writing, touching the second birth or the resurrection, as his written effort No. 62. (1549-1550 b.)

918. Bessie announced the coming of the artist, and suddenly there stood the artist at the desk in the arena, and a form in the cabinet door, seen by all of the circle, and a third form at the southeast angle of the cabinet, seen by five persons of the circle.

919. These three forms are all seen at the same time, while the artist sketches portrait No. 7.

920. Which we supposed to be intended as the picture of Bruno. (Set in at par. 578.)

921. Then the artist sketched portrait No. 8 while another spirit form stood by his side in the arena and a third one stood in the cabinet door, and all at the same time.

These two pictures, each, occupied 1 minute of time.

922. If there was any scepticism lingering in the mind of any new members of this circle as to the possibility of fraud on the part of the medium or confederate, it had to go now.

923. Three materializations visible at the same time, and to be eye-witnesses to the astonishing rapidity of the execution of the writings and portraits, is bound to carry these phenomena into the field for "scientific psychic research" to make inquiry.

Seance No. 104.

October 30, 1897.

924. At this seance the programme seemed to be materialization drill.

(a) The form of a child dressed in the garb of a little girl stood at the left side of the cabinet front, while at the right side was (b) one of the appearance and garb of a man. (c) Sometimes the same child would appear in the cabinet door while two male forms were visible at the writing-desk.

925. Spirit Denton, standing at the left side of the cabinet, took the trumpet and asked for a subject, and this proposition was made for a theme:

"Professor, since passing to spirit life, do you find the cosmological genesis and unfoldment theory of Laplace to be correct?"

Spirit: "Laplace hardly goes so far back as the genesis, but from his starting-point—the period when the given solar system was one fiery mass—his theory of the unfoldment of the solar planetary systems is, seemingly, substantially correct."

This seance gives us the picture of little Nellie, one of the medium's cabinet controls. (Sketch 18, 1162.)

925. Nellie stood in the cabinet door while the artist at the northwest angle of the cabinet did the sketching; and when the artist had finished the sketching, he said to Nellie: "That is all for you now." This sketch is a good representation of Nellie as she appeared to the circle during the sketching.

926. Then another form stood forth, so that the circle could distinctly see it and the artist.

927. The artist looked at the form a moment, then began sketching, then again intently gazed at the materialization as it



HIRAM ABIFF, (822.)
Master Mechanic of the Construction of Solomon's Temple.

stood near to him, then sketched again, occupying something near a minute of time.

Crayon portrait was accompanied to the secretary by this writing, signed "Denton." (See pars. 573-577.)

Statement by Spirit William Denton.

928. "Hiram Abiff was appointed Deputy Grand Master of Masonry by King Solomon. King Solomon, it is said, sent a letter to Hiram, King of Tyre, asking him to send him a cunning and skilled workman to build a temple, and Hiram, King of Tyre, sent Hiram Abiff, who had already displayed his superior attainments in Masonry in the planning and building of the famous city of Palmyra.

"He is said to have been an older Mason than Solomon, having been installed by Brahmin priests, in India, into the order, and received the higher degrees from the priests of Egypt." (See engraving at par. 1175.)

929. Hence, we conclude this drawing is intended as a picture of such Hiram Abiff.

930. It is a good likeness of a materialization several times presented to our circle and claiming to be Hiram Abiff. (821.)

931. Then spirit Reed stood forth to our view, and wrote his No. 63, in his usually swift manner of execution of such work. (1551-1557.)

Seance No. 105.

November 3, 1897.

932. At this seance we were very greatly honored with reincarnate psychic speech, writing, and drawing.

933. Mr. Pratt had written and placed upon the psychic writing-desk two questions.

934. Spirit Denton stood forth at the desk, took therefrom the two questions, and handed them to the secretary, saying: "Please read those questions aloud, and I will try to speak to them, and the Doctor [Reed] will endeavor to touch upon them in writing."

934. "When a spirit is born into this life, it is ignorant; but it does not remain so, nor does it retain its gains when age approaches. It is said, however, that when separated from this stage of life it gains rapidly. Why? How are the changes effected?"

935. "We see you write, but see only your fingers do the act; though it is evident to us that you use some sharp-pointed instrument. Will you please explain how you write? also the composition of the ink you use, how do you make it, how different colors, and so forth?"

936. To the question at 934, Denton, through the trumpet, in good oral tones, made his No. 37. (2238.)

937. On a former occasion the control Bessie told us that Dr. Reed told her that the artist said he would endeavor to sketch a few friends, in spirit life, of the various members of the circle, for the test purpose of recognition. So this evening

the artist took a new tablet, furnished by J. H. Pratt, and by him known to be entirely clear of any sketching or writing whatever, and, in some less than 2 minutes from the first appearance of the artist, he tore two leaves from that tablet and gave those two leaves to the secretary, in sight of the whole circle.

938. The secretary presented the same to Mr. Pratt, and he recognized on one of those leaves a beautiful crayon sketch of his spirit mother. (Set in at par. 36.)

On the other leaf was a sketch likeness of his father, but that is not set in the book.

941. The chcmical control, Reed, then took the same tablet and wrote, in part, upon the question at par. 934, making his No 64. (1558-1562.)

942. Then there stood one at the desk, whom we did not recognize until he spoke, saying: "Hello, Pratt. Good-evening, Nixon." Upon which we knew the spirit as our friend T. J. Haughey, who was with us seven years ago when we began this work, but is now in spirit life. He wrote in the tablet Transition No. 2. (Set out at pars. 2873-2888.)

The seance opened by reading Mr. Pratt's questions:

943. "The orthodox worship a God having attributes of all power. They worship Him with a profuse devotion, which He enjoys; and, they think, returns blessings in compensation. Are they not mistaken in their estimates of God and His attributes? Does not their blessing, when any, spring from natural causes?"

944. "They say that the spirit world is a duplicate of this: having trees of various forms; grasses of various textures; flowers of various hues; water that is in pools, rivers, lakes, seas, and oceans; birds of every plumage. Is it so?"

Answered at par. 1168.

Seance No. 106.

November 6, 1897.

945. The artist appeared at the desk in the arena, and in his usual manner sketched a form which the controls said was standing in the cabinet door, but no one of the circle could discern any form at all, at the time, in the cabinet door, or anywhere in the room, except the spirit artist and the various persons of the circle.

946. But the artist made a sketch which the controls tell us is a portrait of Omar, one father-in-law and successor to Mohammed. (See Encyclopedia Britannica, Vol. 1, page 60; and The New People's Encyclopedia, Vol. 3, page 1276.) (1141.)

947. No. 18, a female form not recognized.

948. Spirit Denton now stood forth in the arena and made his discourse No. 38, denying the alleged theory of A. J. Davis: "That the mind, with the body, is dropped from the spirit at

transition, and is not a concomitant of the spirit thereafter." (2239.)

949. E. V. Wilson and Dr. Reed wrote, in answer to the question at par. 943, Reed's No. 65 (1563) and Wilson's No. 3 (1219-1225.)

Seance No. 107.

November 10, 1897.

950. Spirit E. V. Wilson gave his writing No. 4; subject, "Capital Punishment." (1226-1227.)

951. Dr. Reed felt sorrowful that conditions were unfavorable this evening to the production of valuable phenomena, but said he would do the best possible.

952. Spirit Denton stood forth and is given this subject: "In vision the object seen is impressed, inverted, upon the retina, which, acting on the brain, becomes cognizant by the mind. Is this brought about by force?" (See par. 2242.) Upon this, this spirit delivered his lecture No. 39.



DR. J. B. LAMB.

on earth; and that he would sacredly keep that home in good repair until she, too, should be called away from the decaying earthly house; and how glorious would be her welcome, her reception, her rest with him, united evermore, no tongue could tell to mortal ears. "So be assured that all is well. Good-night, dear wife." (Trace index of "Beyond the Vail," on page 490.)

955. This seance gave us portrait No. 19, of an unrecognized lady, and No. 20, recognized by Dr. Gile and Mrs. Lamb as one Augustus Wilson, late of Parsons, Kansas. (2910.)

953. Then a spirit, Dr. J. B. Lamb (324, 957), arose in the arena; his widow, Mrs. Lamb, of Parsons, Kas., who, with her husband, Dr. Lamb, visited some seances of our first series, was present again; but the Doctor, now on the spirit side, is also present, so that husband in spirit and wife yet in mortal hold a kind of reunion, he telling her, in good oral speech, as he stands before her in materialized form,

954. That when he left the body, he was prepared to go; and found, on the other side, a beautiful, a glorious home prepared not only for him, but for her as well; that it is to be their happy lot to continue on as one in spirit life as they had done

956. Also a sketch of a spirit home, in answer to Mr. Pratt's question at par. 944. (Placed at par. 1168.)

Seance No. 108.

November 13, 1897.

957. Dr. Reed informs us that the artist desires to do his work first, while magnetic conditions are best.

Thereupon the artist stood forth at the desk in the arena, while Dr. Lamb stood in the cabinet door. The artist did sketching as usual, and so soon as the circle saw the work, all who had known Dr. Lamb in the physical exclaimed: "What a complete portrait that is of Dr. Lamb!" And this is sketch No. 22. (Placed at par. 953.) The artist then made sketch No. 23 (1057), which Mr. Pratt recognized as that of Thomas H. Benton. Mr. Pratt had some personal acquaintance with Senator Benton while Benton was yet in the physical. (Set in at par. 1167.)

958. A few days ago this medium and Mr. Pratt were experimenting in psychic photography. Mr. Pratt put a plate in the holder and closed it and had Mr. Aber take hold of it for a few seconds, until informed by raps on the holder that the work on the part of the spirits was done; then Mr. Pratt and Mr. Aber developed the plate in the usual way, and there came out on the plate the picture of a star, and on the plate below the star the words, "Star Circle."

At this seance Mr. Pratt asked his question No. 6:

959. "What is the significance of the Star Circle, in the light of the spirit?"

960. And, in answer, Dr. Reed makes his writing No. 66. (Found at 1567-1568.)

961. Then Wesley Aber made his writing at pars. 2801-2805, on "Honesty"—Diogenes and his honest man.

962. Mr. Pratt's question, asking Judge W. R. Wagstaff and one spirit Jarboe to give us a written account of their transitions, is answered that at some opportune moment they will endeavor so to do. (2889-2898.)

963. Mr. Pratt asks: "Will spirit Denton tell us what is life and its origin?"

964. Denton, replying through the trumpet, made his lecture No. 40. (2247.)

Seance No. 109.

November 17, 1897.

965. According to promise, the artist this evening gives us the likeness in pencil sketch of Judge Wm. Wagstaff, No. 24. (Set in at par. 2898.)

966. And a portrait of V. C. Jarboe, an old acquaintance of Mr. Pratt. (Set in at par. 2889.)

967. Some reader may say: "What is Judge Wagstaff or V. C. Jarboe to me? Why cumber the record with matter like this?"

968. The value of these sketches of persons in spirit life who were known to us while they were in the mortal is this: These controls and artist have given us, both by photograph and crayon, pictures that are alleged to be true likenesses of historical persons of antiquity. Now, if these alleged spirit artists give us correctly, or very approximately so, likenesses of those known to us, it is evident to us that what they give us of those we do not know is very likely near correct.

969. Transition No. 3. (2890-2897.) Here Mr. Jarboe is again.

970. The reader may say: "Who is this Jarboe? Of what interest is his experience to me?"

971. The reader should remind himself that it makes no difference what the name or who the spirit; so that it be the probable experience of *some* spirit, it sets out an experience, a knowledge of which might be utilized by the reader as applicable more or less to his own future, according as he may wisely use the lesson.

972. Spirit Dr. Reed left us his manuscript No. 67 (1569-1580), in answer to Mr. Pratt's questions:

973. "Is not God evolved from nature, and man the highest expression of such evolution? Has not man ever worshiped such God or Gods—that is, himself unknown?"

974. "Man resists innovation or change; he will be active to resist any higher alma mater than his fathers; in this he is not wise, as he makes the progress of the race slow. If this postulation is correct, where is the compensating good?"

975. "Is not Spiritualism the first religion known that has venerated and worshiped the boundless Infinite? Is not that the ultimate of man's evolution?"

976. Spirit Denton answered through the trumpet, and continued, in answer to criticisms of some who claim it absurd to even suppose the materialization of thirty or forty forms at a single seance, for it would require all the material of all the bodies of the sitters and annihilate the medium altogether; making his oration No. 41. (2249.)

Seance No. 110.

November 20, 1897.

977. Mr. Pratt's questions: "If man partakes of the nature of the Infinite, it is in his intelligence and moral nature, is it not?"

978. "Are not the driving faculties moral, too, when viewed from the summit of their conceptions? In fact, it requires every faculty of the human soul to constitute the perfect ego, does it not?"

979. "The *sine qua non* of life being to round out all the faculties, can any life be perfect not threaded on this line?"

980. Denton stood forth and asked for the questions. The secretary read them as above.

981. A form appeared at the writing-desk and wrote. The controls informed the circle that it was Wesley Aber, writing his No. 7. (2806-2811.)

Then Denton proceeded to speak his oration No. 42. (2252.)

982. In answer to the request of Mr. Pratt, the materialization of Judge Wm. Wagstaff stood at the desk in the arena, and wrote his transition account, being No. 4. (2900-2909.)

983. One very marked feature of this evening was that spirit Wesley Aber stepped out of the cabinet at the southeast corner while the circle was singing the hymn entitled "Gathering up the Shells from the Sea-Shore," the pianist playing an accompaniment.

The spirit Wesley took the trumpet, and through it joined in the singing, uttering the words of the poetry to the music so loudly as to be distinctly heard by all the circle, although all were singing loudly and the piano was playing with full volume of sound.

984. The wonderful melody of that trumpet singing is not outrivaled by the best cornet soloists. None but those who hear this melodious feast of our seances can possibly realize the enchanting occurrence.

985. A spirit from immortal life, standing in our sight, holding a trumpet in his hands and to his mouth, and uttering such delightful music—the soul is so enraptured by the heavenly melody! Mortal tongue nor pen can describe the grandness of such a supreme moment.

986. The artist gave us a sketch, unrecognized, though a neat work to be sketched in such a short time.

(a) When the artist was ready to commence this picture, he sent a spirit with the tablet to the secretary to critically examine, which the secretary and Mr. Pratt did do as carefully as they could, finding no marks, writing, or sketches of any kind on any leaf at the time remaining in the tablet so examined. This tablet was placed on the writing-desk, and the artist made and handed to the secretary his work as stated above.

987. A crucial test case: As the artist began another portrait the control said: "Mr. Secretary, the artist wishes you to come up to the writing-desk." Accordingly the secretary took his position, standing near to and on the east side of the desk. The spirit artist, on the west side of the desk, took the tablet, sketched a moment on a leaf of the same, tore that leaf out, and held it up in his left hand so that the light shone squarely on the paper; the artist, with his pencil in his right hand, pointed to an outline on the paper, saying to the secretary in broken English: "See, no finish."

Secretary: "I see the outline."

Spirit: "Now look here and look at the cabinet door."

988. In the cabinet door there stood a form while the artist finished up the picture, holding that single leaf in his left hand out in the open air, simply grasping the leaf at the left side between the thumb and fingers, using a common lead pencil in the right hand.

989. In this position, with that pencil, the spirit filled in the picture to completeness, and all in the clear sight of the secretary, the paper so held by the spirit as that the light shone squarely upon the picture the whole time of the filling in, which was 45 or 50 seconds.

990. When the sketching was complete, the spirit handed the paper to the secretary, saying, in very broken English: "That is all."



SISTER ANN. (987-992.)

seem only a quiver or very rapid tremble.

We suppose the controls here desire, as far as possible, to teach that Spiritualism is no respecter of persons or creeds, but that the "Good Samaritan" is my father, my mother, my sister, my brother, regardless of "theological machinery."

Seance No. 111.

November 24, 1897.

993. Of Mr. Pratt's series: "Is there anything lost to the memory of man? If not, there is a clue to when and by whom the Old and New Testaments were written. And if so, will you please give it?"

994. "Which the older civilization, the Chaldean or Egyptian? Were they both emitic? How did the Egyptians construct

991. This picture was recognized as a likeness of one of two Sisters of Charity that a few years ago resided at Argentine, Kansas, and at times received for their charity fund contributions from Mr. Greenup. Both Mr. and Mrs. Greenup recognized the picture. At a former seance there stood forth in materialized form one that the circle said had the appearance of a Sister, and this sketch resembles the appearance to us of that apparition.

992. The movements of the spirit's right hand while filling in the picture were so rapid as

1016. "Has this earth always existed in near its present condition? If so, has man always been an inhabitant thereof?"

1017. Does man perpetually grow in knowledge from the molecule state by action of his innate intelligence?"

1018. To questions at paragraphs 1015 and 1016 Prof. Denton made his oration No. 45, and referred farther answer to

1019. Wesley, and he wrote thereon his No. 8. (2812-2815.)

1020. We have given us translation No. 6, as that of Kate M. Huxley. (2923.)

1021. Then the artist made, in his usual manner, sketch No. 32, of a personage we did not recognize. The artist said the make-up was so poor that he could not get the portrait very clearly.

1022. Then the artist gave this sketch, recognized as Deborah Hupp.

This portrait is a very good likeness of one of our neighbors who passed to spirit life some five years prior to the date of this seance; and among the complications of disease in this case was a goitre excrescence.

(a) The reader will observe this goitre clearly set out in the portrait, the head being turned a little to one side in order to show more plainly the location, on the neck, where the excrescence was located.

(b) The portrait also shows a condition of sadness almost painful to one looking at the portrait.

(c) This lady was about the prime of life when called to the morning land. Her life here had been one of great hardships, turmoil, and disappointments. She left a large family of children with her husband and oldest daughter to care for them.

(d) To leave these children when they most needed a mother's care, and for whom she had toiled early and late for years, was hard to do.

(e) She had had an opportunity to know something of the country to which she had to go, but, instead, she listened to the minister who says he "don't know," and that any person who tries to find out is in "danger of hell fire, and therefore Spiritualism is diabolical."

(f) Now she wants to reach her dear ones, but while on earth she helped to keep the gates closed.



DEBORAH HUPP.

(g) All this and more throws a condition of sadness around this otherwise bright spirit.

(h) This case, taken all together, is a wonderfully crucial test to us who know the facts.

(i) To know that there is but one mortal in the cabinet; to know that there is no possible chance for a confederate in the mortal;

(j) To know that there is no possibility that any mortal can be in the room unknown to all or any of the circle;

(k) To see an apparition known not to be any person in the mortal, to see this apparition stand out in one's clear sight, and while so standing tear a blank leaf from a blank tablet, and to see this apparition sketching on that blank leaf, and at the same time to see another apparition having the form and appearance of a woman standing in the cabinet door, as in the instance of this sketch, and a few feet from the sketching specter, and see that the sketching is continued but one minute of time; and

(l) To know that the woman specter is not a mortal because of the impossibility for mortal woman to be there unknown to the circle;

(m) And then to have the alleged artist hand forth that paper having upon it such a likeness of a known friend in spirit gone before with such disease and life experience, and all outlined in that portrait, certainly ought to satisfy even a sceptical "Thomas."

Seance No. 114.

December 4, 1897.

1023. "Man continues to grow so long as he intellectualizes. When that ceases, does he not become vicious?"

1024. "It is claimed by some that the earth changes its polarity. If so, is it by slow degrees, or slow to a certain point, then very rapidly?"

1025. "At the last seance we were informed that this earth began to populate thirty thousand or forty thousand years ago. How did it originate? Was it in a condition of heat that would germinate life? Was not wisdom foreshadowed from the union of the first atoms?"

1026. At the conclusion of the reading of the questions, Denton stood forth and made his oration No. 46, through the trumpet. (2265.)

1027. Then, in answer to the other question, this spirit went to the desk and made his writing No. 45. (1902.)

1028. Then Dr. Reed took the tablet and made his manuscript No. 68. (1581-1584.)

1029. The artist, in his usual way, made a sketch in likeness of a man, and one of a woman form; but neither one was recognized by any of us, and they are therefore not inserted.

Seance No. 115.

December 8, 1897.

1030. (a) "Why man's tendency to centralize?"
(b) "Why does man so persistently oppose that which is new?"
(c) "Why does force, when successful, so readily change man's convictions?"

1031. "Why did the Greek and Roman civilizations sink with the advance of sacerdotal Christianity?"

1032. After reading the minutes of the proceedings of the last meeting, as is the custom, and also the reading of questions, and being about to pass the minutes as needing no amendment or correction, the cabinet control spoke to the question of amendment, and said the minutes give no account of Col. Booth, a spirit that was here, and said he was of Hillsboro, Texas, and that when on earth he was a lawyer and acquainted with this medium, and was glad to have this opportunity of meeting us, and would be glad to have his people know of his coming here.

1033. There were two transitions written, and the secretary did not recognize who it was that wrote, so the controls say now that the longer of the two was by Augustus Wilson, whose picture was sketched for Mrs. Lamb; and the other by Kate M. Huxley.

1034. Then, as usual, Dr. Reed appeared in the cabinet door, greeting us in a whisper and hopeful of a good seance, as the circle seemed harmonious.

1035. Then spirit Prof. Denton, through the trumpet, spoke aloud, making his oral effort No. 47, to questions at paragraphs 1031 and 1032. (2274.)

1036. Then spirit Wesley Aber stood forth to our sight, and, by the voice of the trumpet, said:

"Good-evening, friends. I think I might talk a short time to you, about electricity.

"When the nature and power of electricity first began to be declared by your investigators, the whole matter was scoffed and ridiculed until it almost made one dizzy to hear the wiseacres talk. But to-day is realized more than 100 per cent upon the wild-est claims of early electricians as to electrical possibilities. And now let me say to you that the next five years will see grander electrical achievements than any hitherto. Soon electricity will be the great motor-power of your earth. Railroading will be done almost entirely by electricity in the near future."

1037. George W. Shelton said: "I am glad the guides allow me here. Some of you know me by them. I wish to have my regards and greetings conveyed to my wife."

1038. Harvey Mott was next recognized at the trumpet, saying through it: "I was 'cranky.' I did everything I could against this medium, but I find how great was my mistake. I have

changed my mind about this medium. I was dissipated. My little daughter Essie went over, and my poor wife followed. That 'broke me all up,' so I cared not when or how I should go out. All was so dark and clouded. But I am better now."

1039. While cabinet manifestations, psychic writings, and psychic pencil sketchings were going on, Mrs. Aber, sitting in the circle, was entranced, and her control, Red Feather, using her organism, was talking, singing, at repartee with different members of the circle; being of the Dakota tribe, he sang "The Dakota Land," to the merriment of all the circle and cabinet controls.

1040. During this time the artist, in his usual mode, made sketch No. 36, recognized by the secretary as expressive of the individuality of his wife's people, on her mother's side.



COL. JOHN C. BUNDY.

Religio-Philosophical Journal and *Progressive Thinker*, at the time, some eight years ago, when Col. Bundy and Prof. Hodgeson visited Mr. Pratt, with the purpose, as events led Mr. Pratt to believe, to expose Mr. Aber and thereby capture Mr. Pratt's \$500 prize offered for such exposure. They, after three or four days' time with the medium at Mr. Pratt's residence, failing to get Mr. Aber under their hypnotic influence, and therefore failing in this method of exposure, beat a hasty retreat, although Mr. Pratt urged them to tarry and investigate to the bottom, as scientists ought. But, instead, they went home and undertook to account for the matter on the ground of Mr. Pratt's circle of "swift recognizers." But admitted that "bust shadowy forms" did appear in the cabinet door.

1041. Then the artist, at his place in the arena, looked at a form that stood in the cabinet door; the artist, holding the paper in his left hand and the pencil in his right hand, moved that pencil over that paper very rapidly for about 45 seconds, and gave the paper to one of the circle near by, who took the said sketching to the secretary. Mr. Pratt caught a glimpse of the picture and exclaimed: "Colonel John C. Bundy!" and all the circle that had ever seen the Colonel joined in the exclamation: "Colonel John C. Bundy!" But why are we astonished at sight of this picture?

(a) It will be remembered by those who were readers of the

1042. Now comes this same John C. Bundy from "the other side of Jordan" and presents himself a "shadowy form" at that same cabinet, and we catch a picture of that shadowy form and we "swift recognizers" again exclaim, "That is John C. Bundy!" sketched in less time than 1 minute, and we present this sketch, through Secretary Hodgeson, to the slowly-moving "Americo-European Psychic Research Society," and hope they will have ample time to "recognize." (1052, 1053.)

1043. A sketch is given and recognized as J. L. Greenup, father to J. M. Greenup. (Set in at paragraph 2930.) While on earth, this spirit resided in Monroe County, Kentucky, and passed out some twenty-five years ago, having served forty-eight years of his life as a Methodist minister.

1044. Prof. Denton made his writing No. 46 (1903) to the question at paragraph 1030.

1045. Dr. Reed stepped to the desk, saying: "I have wondered why you did not ask us something about insanity, so conclude to write a little along that line." And then made his No. 69. (1585-1590.)

1046. James L. Greenup made transition writing No. 7. (2930.)

Seance No. 116.

December 11, 1897.

1047. "The God of Christians created all things, fore-knew all things, created the devil, created good and evil. Who, if not this Omnipotence, is responsible for the effects of these creations?"

1048. "Is not the God of the orthodox Christians a myth? Who ever beheld such a God as the orthodox teach theirs to be? We understand that Father King, with his long life in spirit, has never been able to discern such a God."

1049. "What effect will the anti-spiritualist movement have on the growth of Spiritualism?"

After the reading of the minutes of the last seance, and above questions,

1050. Spirit Dr. Reed, in direct whispered speech, while standing in the cabinet door, gave to us his benediction, set forward as his effort No. 76. (1630-1632.)

1051. Spirit Denton made answer to the question at paragraph 1049, orally in part, and in part through the trumpet; and this effort is set forward as No. 48. (2278.)

1052. There was some conversation in the circle touching the appearance and picture of Col. Bundy, and finally Mr. Pratt related how that the Colonel, when with Prof. Hodgson here, stood up and reluctantly confessed to clearly seeing the "shadowy forms"—not solid forms, but "shadowy forms"—in Mr.

Aber's cabinet window. Be it remembered that Mr. Aber at that time had only developed to what we call cabinet window bust forms. Well, but if the Colonel saw "shadowy" and not solid forms, it was not Mr. Aber's solid body that was presented to the Colonel's discernment. Hence, when the Colonel saw that the "shadowy" forms were transparent and also translucent, he saw that his exposure was exposed, and he must either come down or get away and "throw mud." We all know more now.

1053. Then spirit Denton joined us in this conversation, saying: "I was acquainted with that man when we were both in the mortal. It was his disposition to tear down. He seemed not much inclined to build up. Hence, on failure to tear down, he would retreat, attempting to cover the same by constant fusillading until well out of danger. And he is of that nature yet, to a large enough degree. But he now sees it his duty to help build up this that he failed to tear down, and we and you should bid him welcome and be glad to have him here and wherever he can do good. He is brightening in spirit, and much of his works do follow him to his credit here."

1054. Then Denton stood forth again, and, by voice of the trumpet, made his oratorical effort at paragraph 2278, in answer to questions at paragraphs 1047 and 1048.

1055. He then took the pencil and tablet and wrote explicitly in further answer to the questions, making his written effort No. 46½. (1908.)

1056. As Denton vanished Reed appeared, writing his No. 70. (1591-1594.)

1057. As Reed disappeared the artist took his place at the desk and sketched the picture of a lady unrecognized.

1058. Then a form stood in front of the cabinet and talked in a whisper; then in partial oral tones it said: "Hello, Pratt." The circle recognized this form as that of T. J. Haughey, and at the same time the artist was at the desk sketching, both forms being in sight of the circle. When finished, the artist sent the sketch to the secretary by one of the circle that sat near to the desk. The bearer of the sketch so held it that while passing to the secretary the circle saw what was there, and all exclaimed: "Captain Haughey!" (2871.)

1059. Here stands a form we recognize as that of T. J. Haughey; over there, at the desk, some 5 feet away from the first form, we see another form busy sketching; this form says he is sketching the first form; the whole circle see both of these forms at the same time.

1060. In near 1 minute of time from the beginning of sketching the artist handed that picture to the scrutiny of the circle, and that picture is a good likeness of T. J. Haughey and of the form that stood in front of the cabinet.

Seance No. 117.

December 15, 1897.

1061. "Greek and Roman civilizations were developed by their mythologies; Jewish, from Abraham, by instruction and direct espionage of the God the Christians worship. Which of these is the higher and deeper?"

1062. At the close of the reading of this question, spirit Denton arose at the desk in the arena, took from a tablet a leaf, and passed the leaf to the secretary for examination. The secretary and Mr. Pratt examined that leaf, and found no trace of writing on either side of it. The secretary took that leaf to the desk where the spirit was standing and gave that same blank leaf to the spirit, upon which the spirit then and there wrote and gave it back to the secretary, who, in sight of the circle, examined that leaf, and then found one side written full as Denton's writing No. 47. (1909.)

1063. Let the reader examine and consider that writing; for, to the secretary at least, it is a test beyond question of the fact that this writing is beyond mortal power to duplicate in manner of production. The execution of the writing (more than six times as swiftly as the most expert penman in the mortal could do), the matter of this writing, the show of intellectuality and general information—all, relatively to like powers of any person in or about the premises, make of this, to this scribe, a crucial test of the psychic claim. Of course the reader will say, or may say, "This case is all right if the matter as set out here is true." But what is here stated to be the experience of this circle may be the experience in fact of any earnest seeker after truth who will himself be at the same pains to know.

1064. When Denton had done this writing, he spoke, by voice of the trumpet, aloud, to question No. 29, his discourse No. 49. (2279.)

1065. Little Nellie then stood at the desk and reached up and wrote thus:

"Dood evening dear foalks in the circle Dr Reed told me what to write and how to spell all the words i am awful glad to write to you because i like every body in the circle i am too tired to write any more dood by

(Signed) "Nellie."

1066. Reed makes his writing No. 71. (1595-1600.)

1067. Then the artist gave, in his usual way, a good likeness of the form called Blue Water, of the Sioux Indians, Mr. Aber's Indian control. (1156.)

1068. And a sketch in likeness of the general features of the Nixon family; in most respects a good likeness of Toms Nixon, father to the secretary. (203.)

Seance No. 118.

December 18, 1897.

1069. "Is it not chemical action that forms water?"

1070. Spirit Wesley Aber made answer in writing, being his writing No. 9. (2816-2821.)

1071. Transition No. 8, by Solon O. Thacher. (2942-2948.)

1071½. Mr. Pratt had asked that T. J. Haughey inform us of what certain parties think concerning Spiritualism, since their transition, and now spirit Haughey stands to our view in a temporary "reincarnation," and, in an independent loud whisper, says:

"Say, Pratt, I have not met those parties here. They are not where I am. They, I suppose, are making a search after God; or, at least, some of them are, and fail to find Him as they expected He would be found."

Haughey: "Say, Nixon, ain't this glorious?"

Nixon: "Most certainly it is."

Haughey: "And say, Nixon, can you think of anything more glorious than this, of conveying to mortals the good news of immortal life?"

Nixon: "My feeble tongue or pen cannot portray the ineffable delight that I feel when confronted with the realistic presence of the hosts of the denizens of spirit life."

Haughey: "Say, Nixon, you heard about my funeral?"

Nixon: "Oh, yes. Well, how did you like the services?"

Haughey: "Say, Pratt, that was rather tame, was it not?"

Pratt: "I should say so."

Haughey: "Well, it is no difference to what department they consigned me. I am here, now, and able to talk for myself."

1072. The artist sketched portrait No. 43, as of the form of a man;

1073. And No. 44, of a woman.

1074. A strange form to us appeared and announced the name "Theodosius."

Seance No. 119.

December 22, 1897.

1075. "What are the grades that we strike on our birth into the other life?

(a) "Do sin and iniquity leave scars that are nearly indelible?

(b) "Or is sin, as soon as we cease its commission, forgotten and forgiven? That seems to be the law."

1076. "Is it the design of zones around the earth to be the dwelling-place of those who are to be spirit? the outer belts for those who have become more refined?"

1077. To the question at paragraph 1075 spirit Reed replied in writing, his No. 72 (1601-1607.)

1078. And Denton replied to the question at paragraph 1076, in writing, his No. 48. (1914.)

1079. Then spirit Denton again stood forth to our view, and spoke of an exposing lecture that is going on at the Presbyterian church, his No. 49½. (2289.)

1080. Prof. M. Faraday, being announced by Bessie, stood forth in the cabinet door to our view, and, while so standing, the artist stepped to the writing-desk and sketched with rapid motions for some 45 seconds, and both spirits instantly vanished from our sight.

1081. We found a portrait of the form that stood in the cabinet door during the sketching pictured on the paper that the artist used for sketching upon. (His No. 45, set in at par. 2592.)

1082. And again the artist appears and a form in the cabinet door which Bessie says is Wagner, the musician. The artist looked at this apparition and sketched some half a minute, handed the sketch of the alleged Wagner to the secretary, and both spirits vanished. This is No. 46.

Seance No. 120.

December 25, 1897.

1083. "Were there angels before man?"

(a) "Is there anything superior to man in this world or the universe?"

(b) "Can you know of that you cannot see or traverse?"

1084. To this triple question Reed made answer in writing, his No. 73. (1608-1609.)

1085. Then spirit Wesley Aber wrote his No. 10. (2822-2825 c.)

1086. When Wesley had done writing and gone, a small child form stood in the cabinet door, and the artist, at his place, made a sketch, No. 47, and gave it to Mr. Greenup, who recognized the work as a good portrait of his child Alice, who passed out at 15 months. (This portrait is set in at par. 1166.)

1087. A dim, shadowy form was at the cabinet door, and the artist gave us a sketch of another of Mr. Aber's Indian controls.

Seance No. 121.

December 29th, 1897.

1088. "Have you books, papers, periodicals, and libraries in the spirit world? If so,"

(a) "Do they pertain to any sphere?"

1089. "Do spirits subsist as do mortals?" Reed answers in No. 74. (1610-1614.)

1090. To the question at paragraph 1088 we received the writing of Wesley Aber, No. 11. (2826-2831.)

1091. Question by Mr. Greenup: "Was the falling of the stars November 13, 1833, caused in fulfillment of Biblical prophecy, as claimed by some?"

1092. Spirit Denton answered by voice of the trumpet, and, with an apostrophe to music, made his discourse No. 50. (2290.)

1092½. The artist, while standing in front of the cabinet, at the south end, where the light in the room is best, sketched a picture, recognized by Mrs. Greenup as a likeness of one Mr. Evans, one of her old acquaintances, who on some account suicided out at Colorado. (Set in at par. 1615.)

1093. The artist, without changing attitude, sketched the picture of some woman form, but it was not recognized.

Seance No. 122.

January 1, 1898.

1093½. Spirit Reed announced that, "on account of having held a materializing seance the previous evening, the medium will not give out enough psychic force to enable controls to execute phenomena on this occasion; therefore we shall attempt but little."

1094. "Why such diversity, among men, to intellectual development?"

1095. Wesley answered, by voice of the trumpet, his No. 12. (2832-2841.)

1096. Then, placing the trumpet on the floor, at the south side of the room, this spirit returned into the cabinet, and immediately stood at the writing-desk at the center of the west side of the room, saying, in oral tones: "I believe I will try to write upon 'Dreams.' That is a subject, I think, has not yet been fully treated here; and, I believe, would be of some interest. So, if you all say so, I will write somewhat of the dream phenomena."

The circle all expressing a desire for such a writing, the spirit wrote and handed to the secretary the writing No. 13. (2842-2846.)

1097. Wesley Aber was not a scientist in the mortal; he was, however, a telegrapher. But the whole scientific band, here, finding this spirit able to handle this means of intercourse, sometimes make him their "Aaron," as it were, speaking for them.

1098. The artist, standing at the center of the room, on the south side, made a sketch, and handed it to the secretary (picture No. 51), as the likeness of a young man not yet recognized:

1099. And then, at the desk in the arena, sketched No. 52, of a woman not yet recognized.

Seance No. 123.

January 5, 1898.

1100. Denton, by "voice of the trumpet, long and loud," uttered his discourse No. 51, summing up the work here, and of

it constructing a syllogism for the scientific world to consider. And the reader should read and reread this voice of immortality. (2270.)

1101. Then Wesley took the trumpet and spoke at some length of the advantages of a previous knowledge of the truths of Spiritualism to a person just being initiated into spirit life; then he took up a tablet and continued the subject in writing, his No. 14. (2847-2848 f.)

1102. Then the artist, with his usual swiftness of execution, made portraits No. 53, 54, and 55, respectively. Each spirit being sketched stood at the cabinet door, but was not so distinctly seen by the circle as usual.

One of these is a good likeness of J. L. Greenup as he appears when standing before us. (Set in at par. 2930.) Mr. Greenup remarked: "I know who that is that the artist is sketching."

When the picture was completed, the spirit artist walked a distance of 10 or more feet to the secretary and gave to him the sketch; then he returned to the writing-desk and made a second portrait, recognized as the late Judge Herman, of Olathe, Kansas (set in at par. 1616); and a third, not recognized.

Seance No. 124.

January 8, 1898.

1104. "Are all on an equality in every way when freed from earth and its entanglements?"

1105. Denton, by trumpet voice, said: "The gentleman has several questions this evening. All of them have been more or less discussed here. Perhaps I had better shape them all into one and answer in writing. Will that do?"

Circle answer: "All right."

1106. Then the spirit took up a tablet and pencil and wrote and handed to the secretary his No. 49. (1920.)

1107. Spirit Reed stood forth with trumpet in hand, and voiced through it, as touching suicide; then he wrote and talked at the same time, making his effort No. 75. (1617-1629.) This effort the reader will find rather marvelous.

1108. An alleged spirit form writes 522 words while, at the same time, at the ordinary rate of conversation, speaking only 250 words; and, too, a portion of the writing is in the same words as the spoken effort. Both compositions compare favorably with common literature, and the thought expressed is indicative of high mentality. Is there any mortal who, in his or her normal condition, can duplicate this effort No. 75 of the alleged spirit Reed?

1109. Then Sam Schmidt appeared in the cabinet doorway, in material make-up, declaring that "to-nocht my picture moosbt pe made." Then the specter danced to the south end of the cabinet, and there showed how he was dressed, having a cap upon his head, and all ready for his portrait to be drawn.

1110. Now the spirit artist appeared, looked at Sam, and very rapidly sketched away in the tablet, tore the leaf from the book, and handed it to the secretary. This portrait, which the whole circle see, is an unmistakable likeness of the form of the specter that stood and frequently stands before us, claiming to be the Dutchman Sam Schmidt, the medium's trance and colloquial control. Let the reader compare this picture with that of the medium and mark the wonderful dissimilarity. (1160.)

The most astounding test case of the psychic claims of these crayon designs, so far experienced by this circle, is this one set out at paragraph 1111 of seance No. 124, January 8, 1898, *to-wit*:

1111. When the artist had finished the sketch of Sam (see pars. 1109-1110), and Sam had gone, but the spirit artist at his desk in the arena was still standing in sight of the circle, suddenly there appeared an apparition in the similitude of a man, standing in front of the curtains at the cabinet doorway. The whole circle (ten persons) see the apparition that stands in the cabinet door, and at the same time see the apparition of the artist busily sketching, then look at the form at the cabinet door and sketch again; and at the end of thirty pulse-beats from the time the artist began the sketching, he handed the sketch of this portrait to the secretary, and the secretary at once presented the picture

in the bright light, so all the circle could see the work; and as Mr. Pratt took hold of the sketch to more closely examine it, then the apparition that was sketched moved right up to the feet of Mr. Pratt, and now there stood by this man apparition the form of a woman, and some one of the circle exclaimed: "Who are you, anyway?" And the man specter, pointing to Mr. Pratt, said: "Let Howard Pratt see if he knows me." And Mr. Pratt excitedly exclaimed: "Oh, yes; you are William H. Ravenscraft. You were a tanner. You came to father's house, in Kentucky, and assisted us in the tannery; and you and my sister were finally married."



WM. H. RAVENSCRAFT.

Here the man specter turned and looked at the spirit woman that was standing at his left hand, and as he did so Mr. Pratt said to the woman: "I know you, also. You are my sister." Then Mr. Pratt said to the circle: "This woman is my sister,

whose maiden name was America Melvina Pratt, and she married this Wm. H. Ravenscraft, who passed to the spirit world about February, 1857, leaving his wife and several children. The wife survived to 1870. Several of their children are yet living. The family remained in Ohio." And then all three of the spirits vanished, and left the circle to wonder and query: "What next?"

1112. The reader may say: "Who is this Ravenscraft? What is he to me?"

1113. The name does not, of course, concern the reader only in this: Every sane person has had friends, who were near and dear, close their mortal life, and is concerned to know, if possible, concerning them. The same pains that reveal to Mr. Pratt will also reveal similar truth to the reader.

Seance No. 125.

January 12, 1898.

1114. Denton makes query as to whether we have a subject. We answer that we have not, and will be satisfied to accept whatever offering the spirits have in store for us, at this time. The spirit replied, "Very well," and stepped back into the cabinet to consult with the chemical control and scientific manager of these seances.

We hear whispered conversation in the cabinet, and Denton returns, takes the trumpet, and says: "The Doctor and I have consulted as to what we shall give you, and conclude to write you an article touching the tangibility of thought and whether spirit thought is more tangible than that of persons yet in the physical."

1115. And as this spirit returned into the cabinet by way of the south end of the cabinet another spirit, in visible make-up, stepped out of the cabinet at the north end, and up to the tablet table. We perceived this personage to be Wesley.

1116. As he picked a tablet up he said: "The Professor asks me to write concerning the tangibility of thoughts." The spirit wrote very rapidly (not less than 10 words per second), tearing each leaf, as written, from the tablet, to five leaves, written on one side, and passed the writing to the secretary, it being Wesley's effort No. 15. (2849-2858.)

1117. Spirit Denton again took the trumpet and spoke in a business manner about getting the book published.

Then he reverted to the article of Wesley, and to the advance of science along some lines, and of the opposition, especially of physicians and theologians, to every advance, and how that science goes on conquering and to conquer—is moving on in the field of photography, and that in a little while photography will grapple great scales from the blinded eyes of educated ignorance

and prejudice, presenting to the astonished medical world photographs of the spirit man—that which scalpel and microscope failed to discern—passing out of the body. At such an event what a shaking among these dry old carcasses of medicine and theology.

As Denton retired the song “Angel Footsteps” was being softly sung by the circle.

1118. A stranger stood at the trumpet, picked it up, and said: “You do not hear footsteps in spirit life, but this is ‘footfalls on the boundaries of another world’; and that is glad music to mortals, and I thought that music so inviting I came in, by permission of those good spirits in charge here.” And as the spirit retired the secretary perceived and exclaimed: “That is Robert Dale Owen.”

1119. Then Bessie, the little girl cabinet control, appeared at the south end of the cabinet curtains, and, being discerned by the circle, the exclamation was: “Why, Bessie! What are you out for, fixed up so fine?”

Bessie: “To have my picture taken.”

Then the artist appeared at the tablet desk, picked up one of the tablets, looked at Bessie, and began sketching to the finish, and passed through the cabinet and out at the south end of the front curtains where Bessie stood, and handed the sketch to the secretary. Sure enough, there was the picture of Bessie as she looked while standing there and as she looked generally when in form before us. This is sketch No. 58, at par. 1164.

1120. Then the form of Robert Dale Owen reappeared in the cabinet door and said: “You must now have my picture.” (1151.)

The artist, being yet in the arena at the desk, with a tablet leaf in his hand, looked at the specter Owen as he stood before us, then sketched a little, again looked, and then again sketched; both forms being clearly seen at the same time by the circle. In some less than 1 minute from the commencement of the sketching Owen disappeared and the artist gave his sketching to the secretary and vanished, and this picture is a *fac-simile* of the appearance of the alleged materialization of Robert Dale Owen.

1121. There is, perhaps, not such another picture as this in the world.

1122. Neither is there an exact counterpart of any of the other pictures sketched here anywhere to be found, so far as we know; yet in most cases enough of individuality is given whereby to recognize the identity.

1123. The last subterfuge of the “antis” to materialization—the last fusillading mud thrown on their retreat is: “Well, yes, there is something material, some picture there, some photograph, some forms there, but all of ‘automatons’!” Whence the “automaton”? Who makes the “automaton”? “There is the rub.” Who pulls the strings? The fact is that the “automaton”

howl is a complete begging of the question to cover retreat, a case where the medicine is as bad as the disease.

But we have two more incidents to present before submitting our case, given at

Seance No. 126.

January 15, 1898.

1124. Spirit Denton announced: "It is determined to give the whole strength of the seance this evening to the assistance of the artist, who is going to try to sketch a picture near life size."

1125. The reader will bear in mind that, about four weeks prior to this, the secretary sent to a friend in Kansas City, Mo., to procure and send to the secretary two sheets of the largest size sketch paper. Thus such paper was secured; and, by order of controls, the secretary placed that paper in the cabinet for the purpose, the spirits said, of having the paper well saturated with magnetism. After some three weeks thus leaving the paper and the spirits saying nothing about it, the secretary took the paper from the cabinet and found the paper yet entirely blank; but, the paper being large enough to make four pieces to the sheet of sufficient size for common life-size bust portraits, we cut the paper into quarters for that purpose, rolled it up again, all together, and placed it in the cabinet, and so the paper remained until this evening.

1126. The artist arose in the arena with that roll of sketch paper, unrolled it, took out a quarter-sheet, threw the remainder over the arena wire on to the floor of the room and near to the feet of the center of the circle, and handed the quarter-sheet retained to the secretary to present to all the circle to see that the quarter-sheet had nothing on it, but was clear, clean, white paper, and the circle so found and declared then and there, and thus the paper was returned, unrolled, to the spirit. The spirit had a lady hold one corner of the paper with her left hand and the secretary to hold another corner of it with his right, the spirit holding the lower left-hand corner with his left hand, and also having the paper so held as for the light to most abundantly fall on the paper where the sketching was to be done. The secretary could see no trace of penciling upon that paper, except a line of contour that we saw the spirit put there before we took hold of the paper. The circle could all see the blank paper.

1127. Now the artist took a pencil, looked toward the cabinet door where a form was standing, and then with that pencil in his right hand began moving that hand over that paper so rapidly that the hand seemed only in a rapid quiver, but we could distinctly see the outline being filled in and the halo coming on, and in as near 1 minute as we could determine the artist let go of the paper and it was at once inspected by the circle. This No. 60 is a copy of that sketching, and Mr. Pratt recognized it as a likeness of Kate M. Huxley, an acquaintance of his in the long ago, gone to the spirit life. (Set in at par. 2921.)

1128. The artist next asked that one of the quarter-sheets aforesaid, that still lay upon the floor, be given to him. This being done by one of the circle, the artist held that paper so that the circle could see him draw an outline. He then took the paper to the southeast corner or angle of the cabinet, had Mrs. Sallie Aber hold with her left hand the upper left-hand corner, and the secretary as in the other case to hold with his right hand the upper right-hand corner, and the spirit the lower left-hand corner with his left hand, so that Mrs. Aber, the secretary, and the spirit were facing each other and the paper, and so holding the paper that the others of the circle could also see the face of the paper and the artist. The spirit dropped his pencil, and Mr. Pratt gave him one.

1129. Now, in the cabinet door, at the left of the spirit, and at the back of Mrs. Aber, and in front of the secretary, and in sight of the whole circle, stood that apparition known to us as Thomas Paine. The artist took a look at him, began sketching, and the whole circle saw the filling in as it came upon the paper in response to movements of the spirit's right hand; then the halo seemed to fall from the spirit's fingers onto the paper, and in less than 1 minute from the time the specter Paine appeared, the artist said to the secretary, "Take the paper; that is all," and both spirits vanished. This picture (No. 61) of Thomas Paine, near bust life size, is left to us as a memento of an occurrence in psychics as wonderful as any of record in the archives of the world—so far, at least, as we now know.

Psychic Photography.

(359.)

1130. In this department, during the past ten years, many hundreds of experiments have been made in the presence of the influence of this medium, and every possible mode of scrutiny has been observed, and always the experiments have pointed to some psychic help to the medium, at least beyond any known or observable normal force.

(a) One result of an experiment, the first without a sitter.

Concerning this experiment we insert the statements contained in the *Spring Hill New Era*:

"Spirits Photographed."

"Below we present the statements of Messrs. Buddington and Nixon in regard to a photograph which many of our citizens have seen, purporting to be the likeness of a spirit form. It is not conclusive evidence that spirits come to this world and per-



"WINGLESS VICTORY."
(1130 a.)

mit themselves to be photographed—except to those who saw every detail of the performance and *know* positively that no jugglery or deception was used in making the photograph. As only Messrs. Buddington and Nixon witnessed it—to them only is it of scientific value. However, it makes interesting reading, and we give our readers the benefit of their investigation and statements.

"Mr. Nixon's Statement."

(b) "On the 7th day of April, 1891, about the hour of 3 o'clock p. m., I went to the photograph gallery of Mr. T. C. Buddington in Spring Hill, Kas., and obtained from him a Cramer sensitized photographic plate, which I saw him take promiscuously from a box of plates in his dark room, with only the ruby light of course. Mr. Buddington placed a private mark on said plate, put the plate under cover, and gave it to me. I took the said plate immediately to the photograph gallery of Mr. W. W. Aber, some three squares distant, and had him go with me into the seance-room and focus his camera properly on me as a target; leaving the camera thus stationed, I had Mr. Aber go with me into his ruby light room. He there took his plate-holder, showed me that it was empty, and plainly in the ruby light I placed that plate in the plate-holder, shut up the holder with the slide, took the holder to the camera in the seance-room, and put it in proper position in the camera.

"Mr. Aber wound the music-box and set it going while I closed the shutters of the doors and windows, making the room in total darkness; then uncapping the lens, I made the whole exposure in total darkness, some less than 1 minute. Then, at a signal, which we understood to be from some spirit, I capped the lens, shut down the slide, then opened the doors and window shutters, took the holder back into the developing-room, took the plate from the holder, put the plate under cover, and took it back to Mr. Buddington, the same plate all the while before mentioned that I had obtained from Mr. Buddington as before stated; he and I went into his developing-room, and he in his ruby light developed the plate, and as the process went on we beheld a figure come out on the plate resembling a beautiful statue of some female form.

"J. H. Nixon."

"Prof. Buddington's Statement."

(c) "The plate upon which this picture appeared is one of Cramer's No. 40, such as is used in portrait or landscape photography. I furnished it to Mr. J. H. Nixon at his request, having previously marked it with a private mark for identification. It

had never been manipulated by anyone since it was purchased of Mullett Bros. in Kansas City.

"Upon its return by Mr. Nixon, I immediately developed it in his presence, and the resulting figure came out in dense shadows as though the plate had been exposed to a marble image in a brilliant white light. In fact, the plate showed a peculiar appearance that differed extremely from photographs that are exposed in ordinary light, confirming Mr. Nixon's statement that it was exposed in darkness.

"As near as can be ascertained, it is a good copy of one of the statues formerly on the Acropolis at Athens, Greece, called 'The Wingless Victory.' It seems to signify that through photography the ancient sculptures can be reproduced again, and as a work of art it is unique. Whatever may be its source, it is unquestionable that no process outside of ordinary photography was used in its production, save the exposure of the plate in darkness. The world of science will hail it as a triumph in photographic possibilities, and that the subtle forces of light and darkness are as amenable to the proper utilization by man in this field as in grosser forms of matter. In other words, nothing ever dies in spirit, whether it vanishes from our sight in form or not. Even the art of Phidias is not lost, although ruin swept the work of his hand and brain from our vision centuries ago.

"Personally I might say that as an expert photographer I know the different methods whereby counterfeits are produced, but in this case the conditions were such as to preclude them upon my part, and the world is welcome to the knowledge or the fact that science is master in the world of spirit as in the world of mortals. Photography does not belie itself. I should also say that many photographers know about these phenomena, and that Mr. Aber is not the only one whose evidence bears upon the subject, as experiments by Professors Crookes and Wallace in England and Flammation in France substantially verified the same phenomena as true and amenable to scientific manipulation.

"T. C. Buddington,
"Photographic Expert."

Since this experiment, many hundreds, in the presence of this and other mediums, have been made here at Spring Hill.

(d) Mr. C. V. N. House purchased a camera and many boxes of plates, and in every way he knew of fully tested the whole matter, and now has in his possession more than one hundred developed negatives of sittings for psychic photographs, every one of which was a phenomenal success, at least equivalent to the two examples given above.

(e) Mr. J. H. Pratt fitted up his own gallery and apparatus and studied the art; and, himself, of plates purchased by himself, made and had made hundreds of psychic photographic ex-

periments, himself doing all the work and manipulating of plates from the original package to the development of the negative and photographic copy, with seldom a failure of results, and with sometimes wonderfully astounding results.

(f) From all these experiments we find that the spirit photograph artists here, and of course elsewhere, are able to place whatever image they choose upon a negative photographic plate, in the presence of a suitable medium for the work.

(g) That it does not require any condition except that the medium be near the photographic sensitive plate, touching the plate-holder or whatever contains the experimental plate; and that sometimes it only requires the medium in the room where the plate is.

The Flashlight Experiment.

1131. However, as the design of this book is to present matter of phenomena of visible materializations, and as psychic photography seems to be fully verified elsewhere, we insert but one other case here, to-wit: A mere statement that on one occasion the chemical control, Dr. Reed, directed that if we would procure and arrange the proper facilities, he would attempt to hold his materialized form for a photograph; so we did; we focused the camera on the point at the cabinet door where a form could be readily presented to the view of the circle, placed a plate in the ordinary way in the camera, placed the flashlight apparatus near to the camera, and the medium took his seat in the cabinet. The spirit Reed immediately was presented to view, in the cabinet door, and gave directions about handling the flashlight and turning the other lights low. "All ready," the spirit said. Mr. Walser uncapped the plate to exposure, and Nixon mixed the chemicals of the flashlight. Sam exclaimed: "All right. The Doctor fell all to pieces. The medium is safe. Dot ish de greatesth phenom-ena vat ever vash."

The medium, however, was somewhat stunned by the operation, but in a few moments was able to tell Mr. Walser how to develop the plate, which Mr. Walser did, in presence of the medium and the secretary, resulting in a negative exactly like Reed as he stood in the cabinet door, and, as the reader can see, of the crayon sketch at paragraph 1230.

We never made any other attempt to obtain by flashlight a photographic negative of a materialized form, because of the seeming great shock to the medium's nervous system in such an experiment.

Psychic Crayon Portrait Sketching.

1132. MOHAMMED.

Statement.

1133. The original of this portrait, as that of every other contained in this book, unless otherwise stated, is a crayon sketch done by a full-form visible materialization. In this case both the form claiming to be that of Mohammed and the one doing the sketching were visible to the circle during the sketching, which was about 50 seconds. This form claiming to be Mohammed was presented in the attitude of visibility on several occasions, and always so nearly resembling this portrait as to be readily recognized as the form calling itself Mohammed.

Historical.

1134. This Mohammed or Mahomet, it is claimed, is that same personality that existed in Arabia about Medina and Mecca from 570 A. D. to 632 A. D., and set up monotheism against Arabian polytheism, and who, it is claimed, as a prophet, at the hands of the angel Gabriel, received the Great Book of Koran—the Holy Bible of more than one hundred millions of people. This Mohammedan Bible, it is claimed, has been more extensively read, and had a greater influence on the history and conduct of the world, than any other Bible ever claimed to be the holy word of God, the Christian Bible not excepted. (Encyclopedia Britannica, Vol. 16, pages 568 to 628.)

Such is the personality alleged to be represented in this portrait.

Statement.

1136. This portrait is representative of the appearance of apparitions when standing in the cabinet door, as seen by the circle. While this is something near the average of clearness, some were much more brilliant, while others not nearly so clear as this.

Someone may ask: "How are we to know this is intended for Mary E. Booth?" First, it resembles some portraits of her physical form. Second, the cases the artist has given us of those



we know, and are able to verify, we have found correct; hence we have a right to think they are correct in cases we do not know.

1137. This scene and the one at paragraph 1139 are peculiarly emblematic of the transition where the veil of flesh is being taken away from the spirit vision, and the dying person beholds mother, father, sister, brother, who had gone before. Not a Jesus as a God, but some loving old acquaintance holds the veil aside while the poor, old, earth-worn veteran steps into the joyous acclaim of the heavenly hosts; not winged angels, as a separate order of creation, but hosts of men, women, and children, who lived on earth and who had been called dead by the people of earth.

Simile.

1138. As Mary Elizabeth Booth playing in the glare of footlights personified human passions and character, so Mary Elizabeth Booth standing in the light of immortality personifies Spiritualism rending the veil, while a few rays of the light of endless life shining through may light up the hopes of doubting and desponding mortals.

Statement.

1140. Here, again, the reader is presented a view of an apparition as it stood in the cabinet door and as it appeared to the sight of the circle at the time; and while the apparition so stood before and in view of the circle, another apparition stood to the left of this one, and the one at the left looked at the one in the cabinet door, picked up a pencil tablet, held in his left hand the tablet, and with a lead pencil in his right hand made a sketch on a paper of the tablet, which sketch is the original from which this portrait was copied; and, when the artist had finished the sketch, he tore it from the tablet and gave it to Mr. Greenup, who had already recognized the form in the cabinet door as that of his wife, who had been deceased a number of years; and when Mr. Greenup took hold of the sketch, both apparitions vanished.



1139. MRS. J. F. GREENUP.



1141.

OMAR THE FIRST.

(945, 946.)

Statement.

1142. This spirit was not, at this time, made visible to the circle, but had presented himself before this, in the condition of visibility, and the portrait was recognized by several of the circle as in resemblance to the form that had before stood forth to sight and announced himself to be this Omar the First. The artist was visible during the sketching.

Biography.

1143. Abubeker succeeded Mohammed, but died in so short a time that Omar became the first real Mohammedan caliph; and, under his reign of ten years were the great territorial conquests and extensions of Islam. "He sought to make the whole nation a great host to God, one great army of soldiers." The lands of the conquered countries were either made state property or restored to their old owners subject to perpetual tribute, which provided resources on a splendid scale for the army. He was a wonderfully successful organizer of men and treasury-filling schemes, but promotion of law and order in internal affairs were his first concern. The fault in his system, of not sufficiently remunerating common labor, cost him his assassination by one of his own laborers in the year 644 A. D. (Encyclopedia Britannica, Vol. 16, page 586.)

Omar sent General Anru, with an army of 4000 Arabs, down into Egypt, and there General Amru pursued and finally shut the Greeks up in Alexandria, and, after fourteen months of desperate, bloody siege, took the city, in 640 A. D. In recent centuries there has been a somewhat successful attempt to have the world believe that the great Alexandrian Library was burned by command of this Omar the First, but the compiler of the Encyclopedia Britannica finds (Vol. 1, page 683) this charge to be a myth invented by Abdul Faragius, a Christian writer who lived six centuries after Omar; that this great library of the Ptolemies was pillaged under the rule of one Theophilus, a Christian bishop, in 389 A. D., which was two hundred and fifty years before this invasion of Egypt by one of Omar's armies; and that this disgraceful pillage of that library was *first* attributed to Omar six hundred years after Omar's death.

1144. A portrait was given us which was said to be the likeness of the Chinese sage Confucius.

Statement.

1145. This portrait closely resembles one that sometimes presented in our cabinet door which claimed to be Confucius; and finally, so standing, the artist, while also standing in view of the circle, made and gave to us the original of the portrait on page 207, and the time occupied in sketching the original was 45 seconds.

Historical.

1146. It is claimed that this Confucius is he who is said to have been born in the year 500 B. C., and finally recognized as one of the most profound philosophers and statesmen ever produced among the Chinese people, and whom that numerous geo-

ple (constituting nearly one-third of the whole human race on earth) yet so esteem and revere.

This is that personage that history recognizes as having first given to the world in distinct utterance that rule of socialism



CONFUCIUS.

(898, 899.)

now known as the Golden Rule: "What you do not like when done to yourself do not to others." It is said Confucius only gave the rule in negative form and that it remained for God himself, by the second person of the "Triune Godhead," to formulate the

Golden Rule into an affirmative expression of words; but Confucius, it seems, understood it in the sense of "reciprocity," and in its positive and most comprehensive force; for, at least once, he deplored that he had not made the example of "doing to others as he would have them do to him." (Encyclopedia Britannica, Vol. 1, page 234.)

Statement.



1147. CHARLES R. BELL.

Statement.

1150. This spirit lived to a good old age in the physical body, and attended some of the earlier seances here before her transition. Her residence being only one block distant from the seance-room, she was familiar to all the circle, and she was favorably known to many people.

Then, after transition, she visits the seances, and in materialized form she is presented to the circle in the appearance of this portrait, which the artist made of her while both she and the artist stood together before the circle in the condition of visibility, and he so made the portrait in less than 1 minute of time; and all who knew her while she was on earth, on sight of the portrait, exclaim: "Grandma Lindsay!"

1148. This spirit comes not here as a great personage, but as one who, while on earth, was a day-laborer. The artist paints him as an intelligent, bright, happy, joyous spirit. The value of this picture is, perhaps: first, that all in spirit life depends on what the *person* is, not what the *name* is, not what the world *says*; second, to show that, as the artist can draw correct likenesses of those whom we know, his representations of those we do not know are also correct; and third, to strengthen the assumption that this alleged psychic work is genuine.



1149. GRANDMA LINDSAY.

Statement.

1152. If the reader will refer to paragraphs 1117, 1118, he will see that spirit Denton had been talking, and that as this spirit concluded his vocalization the pianist was rendering the piece of music entitled "Angel Footsteps," the whole circle joining in the song; and that, while the music was being rendered, a form, as that of a man, suddenly stood by the trumpet at the southeast angle of the cabinet, and just outside of the cabinet, and picked up the trumpet and said through it: "You do not hear footsteps in spirit life, but this is 'Footfalls on the Boundaries of Another World,' and that is glad music to mortals who wish to hear; and I thought your music so inviting that I just came in, by permission of those good spirits in charge here." As the spirit retired into the cabinet the secretary perceived and exclaimed: "That is Robert Dale Owen!"

Then immediately appeared the artist at the desk, and Bessie, the cabinet control, at the place where Owen stood while talking, and the artist made a portrait of Bessie. Then, as Bessie passed or seemed to pass through the cabinet curtain at the south side of the cabinet door, into the cabinet, Robert Dale Owen reappeared, but this time standing in the cabinet door, himself holding the cabinet curtains parted so that the circle could and did see his form standing there. And while he so stood, the artist, at his place, also in sight of the circle, made a crayon portrait and walked some 10 feet to the secretary and handed that sketching to the secretary; then both spirits vanished, and the circle saw the sketching to be the likeness of the spirit form that stood in the cabinet door, and the portrait at paragraph 1151 is a copy of this sketching herein mentioned, and is certainly in resemblance to Robert Dale Owen as he once was known to be.

From this case and many others this circle conclude this psychic artist is no fraud.

Biography.

1153. Perhaps this record need not state further than that this R. D. Owen is the son of Robert Owen, the socialistic reformer of England, who, coming to America, founded his system,



1151. ROBERT DALE OWEN. (1120.)

as far as possible to do so, at New Harmony, Indiana. Robert Dale Owen became a politician; was a member of the constitutional convention of Indiana in 1852; was in great favor with the Lincoln administration; was a Spiritualist and author of much psychic literature, among which was a volume called "Footfalls on the Boundary of Another World."



1154. NELSON PRATT.



1156. BLUE WATER.

(1157.)

Statement.

1155. At the regular seance of December 22, 1897, this portrait was sketched for the circle, in the usual way, and Mr. Pratt at once recognized it as in likeness of a cousin that passed to spirit life some forty-five years ago, in Kentucky, on the Little Sandy.

The reader may say: "What is Nelson Pratt to me?" And we would answer: As Nelson Pratt, merely, he is nothing to the reader; but everything as a witness, saying: "I am he that liveth and was dead, and behold, I am alive forever more, and every person has the keys of his own death and hell!" If Jesus Christ, after his transition, could appear to his circle of disciples, in one form, at one time, and eight days afterward in another form, and two years later still to Paul in yet another form, does it not prove, if it proves anything, that there is natural law by which any person after transition may return in some form to the perception of men and women yet in the physical life?

Statement.

1157. This Blue Water, it is claimed, was somewhat noted among the Sioux Indians. It is claimed that there is some pecu-

liarity of the magnetism of some Indian spirits that spirit chemical controls can use to advantage in every phase of the phenomena, whether mental or physical; hence with the spirit band of almost every American medium is found some one or more Indian spirits; and so here we find two or three with this medium, and among them this one that was called Blue Water.



1158. SHEA MONA.

1160. SAMUEL SCHMIDT,
The Trance Control.*Statement.*

1159. Here seems a portrait of a pure type of American Indian, as it was some five hundred years ago. See that open countenance; an expression of nobility, an innocent, simple, confiding child of Nature, perhaps the gift of eloquence was his, and human sympathy written there. Any way, the artist has him pictured as he sometimes appeared to the circle, and as clairvoyants discern him.

Very frequently clairvoyants visited these seances; in fact, four or five members of the circle were clairvoyant. Often these clairvoyants would discern and describe a spirit in the cabinet before it made up and presented to the circle in materialized form. Thus materialization and clairvoyance were continual verifications of each other.

Statement.

1161. This is the spirit that induces and holds the trance condition of this medium during the seances, and is also the principal cabinet colloquial test control. Although this spirit

very often appears before the circle at seance-time in full-form materialization and converses at such times by means of materialized vocal organs, yet for the most part he is inside the cabinet, and says that, when talking in the cabinet, he materializes a larynx around the medium's vocal cords to suit his own utterance and otherwise uses the medium's vocal organs for his cabinet speech. But, however that may be, his talk is, at all times, broken German-English. He says names are nothing to him, and he would as soon we designate him Sam only; and therefore we almost always use the nickname Sam.

While the artist was making this portrait, Sam stood in front of the curtains at the cabinet door, and when the artist presented his work to the circle, the entire circle exclaimed: "Well, that is Sam to perfection!" Then again, the artist did the whole of the work in less than 1 minute of time.

The reader will find by reference that the mentality of this spirit is commensurate with the physiognomical expression and cerebral development. (476-489.)

Statement.

1163. This little sprite was always about our seances, often in visible material form, having the similitude of a little girl of five or six years old; sometimes she talked as cabinet control. This portrait is as near as possible in likeness of the sprite as she stood for profile while the artist sketched her.



1162.
LITTLE NELLIE,
A Cabinet Control.

Statement.

1165. This clever little girl of spirit life acted as colloquial, instead of Sam, for the most part at all the later series of seances, generally speaking from within the cabinet, using the medium's vocal organs, though at times appearing to the circle in materialized form and vocalization.



1164. BESSIE MOORE.
A Cabinet Colloquial Control.

1166. This little tot, Alice Greenup, came toddling out of the cabinet door and stood to view of the circle while the artist, at his place in the arena, made the portrait. Mr. Greenup said, while the apparition stood there: "I know who that is. It is my little girl, Alice. She died at fifteen months old, but several years ago, and she would be a young woman now."

To which remark Bessie, in the cabinet, said: "Yes, Mr. Greenup, but you know the Doctor [Reed] has to have her presented in this way or you would not recognize her at all."

Now some reader may say: "What care I for little children like these? What does this amount to? Can't any school-child make these crayons?" Well, sir: These seances began right here more than ten years ago. Many hundred seances have been held here since the beginning. All these phenomena have been transpiring. Hundreds of people from various and far and near portions of the United States have witnessed them, and these various visitors all, or nearly all, have spared no appropriate opportunity to tell people of their experiences at these seances, and yet there are but few in this immediate community who will venture to prove for themselves whether these things be realities. "Pshaw!" say they; "that medium is a fraud, is a humbug. He plays on you as a set of dupes. Don't you know that's the medium you all see? He's the fellow that does all the talking. He's got false faces and a different wardrobe, and confederates, and trap-doors, and he hypnotizes you. Oh, you'll not catch me making a fool of myself just for a dupe to that charlatan, you bet your boots." And the preacher up yonder on the hill says: "If there is anything in it at all, it's the devil. O Lord, have mercy on those deluded wretches up yonder at the yellow house."*

All these phenomena, and in each particular, are to answer the different skepticisms of the reader's mind as he goes along. These little children get away with diabolism, and so many different sizes and different heights of form gets the forms into something else than altogether the medium. And the intelligence must either take the whole matter out of the "statute of frauds" or show the medium and his confederates to be possessed of more than ordinary intelligence and research, or else that the reader's mind is too far back in the rudimental state to comprehend the vast reach of scientific thought requisite for any mortal to express the amount and depth of the matter set out in this volume. And if the reader can, or knows of a person who can,



ALICE GREENUP

*Mr. Pratt's residence.

write out such matter on paper, in common English words, with a common pencil only, at the rate of 1000 such written words per minute, then he may have some right to question our opinions of the psychic cause of the production of the alleged psychic matter herein contained.

But, hold on! Here comes our crayon spirit artist with another picture, that he just now made in the short space of 1 minute, and there stands a man in the cabinet door, and that man and this picture look much alike. And that man in the cabinet door says: "Behold me, now, Mr. Pratt."



THOMAS HART BENTON.

racket on to Spiritualism, you surely "catch a Tartar."

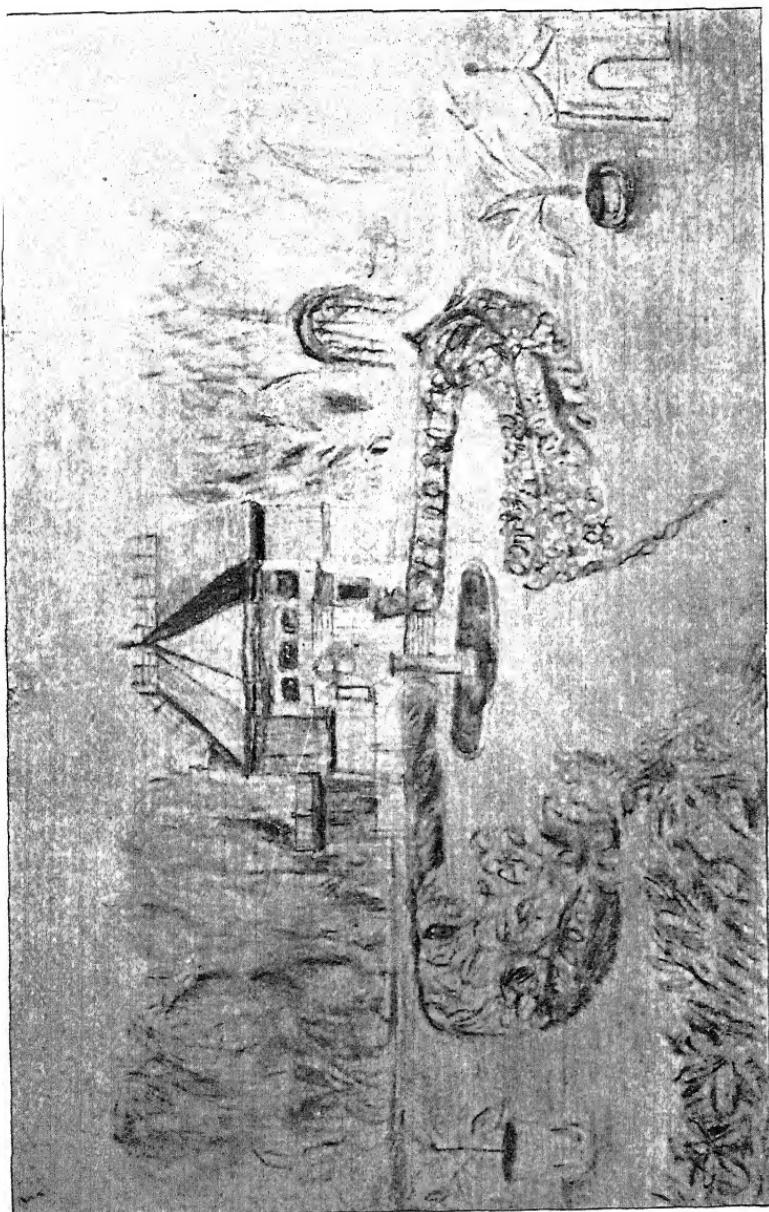
1168. Answer to the question at paragraph 944: In spirit life the spirit realizes a duplicate of the scenery of earth. Spirits say they are able to so manipulate spirit ether as to construct any desired article or thing as realistic to spirit senses as the same ideal constructed of physical material is to the spirit while living in the earthly body. Then, again, that all natural material forms have their natural spirit counterpart existing in spirit realms, discernible to spirit perception.

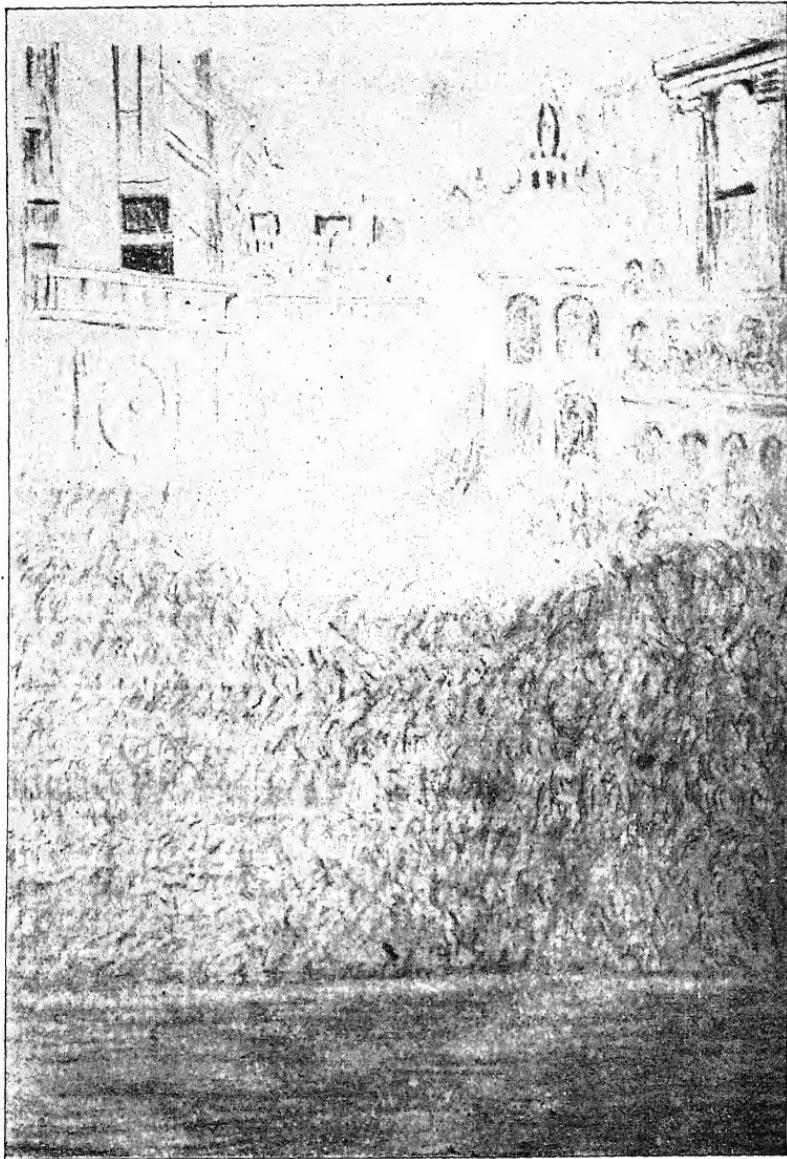
1167. Mr. Pratt replies:
"Thomas Hart Benton. Yes, sir, I know you. I remember in 1853 I met you at Cincinnati, Ohio, and we were eight days on steamer to St. Louis; during this voyage I got acquainted with you to such an extent that I now fully recognize you as that Thomas H. Benton, of United States Senate fame."

A case of hypnotic delusion? Oh, no. This portrait that you now look at knocks out the whole Psychic Research Society combination on that ground. Don't you know that you doctors had both Mr. Mesmer and varioloid vaccination shut up in a mad-house? You gentlemen might safely turn hypnotism loose on a Holy Ghost revivalist, but if you turn that

(118.)

A HEAVENLY HOME.





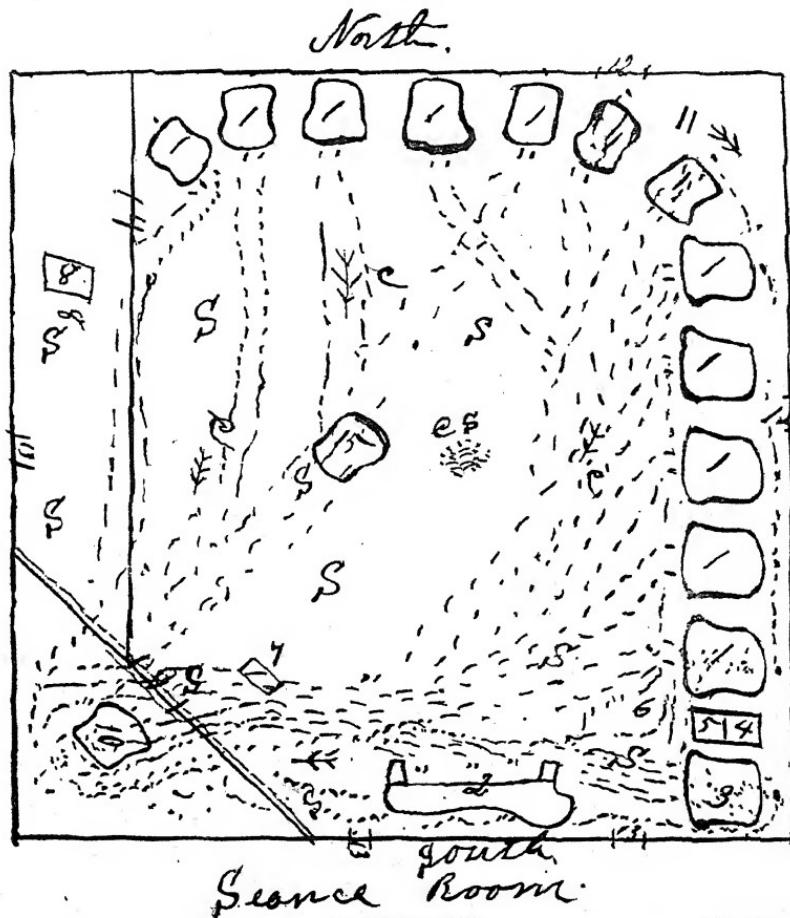
1169.

A SPIRIT HOME.

(1001.)

This picture is intended as an illustration of appearances presented to view of a person soon after transition, and is, perhaps, one scene presented to Judge Thacher as he began to awake

to realities of homes builded of spirit ether; because this picture was sketched by our artist immediately after the original of the portrait of Judge Thacher. (See pars. 999, 1000, and 2941.)



1170.

SEANCE-ROOM.

(651. 651½.)

1. Chairs and sitters of the circle.
2. Settee; sometimes one, two, or three sitters.
3. Position of the secretary.
4. The secretary's table.
5. Lantern on the secretary's table.
6. Music-box.
7. Seance-table.
8. Writing-desk in the arena.
9. Door in the cabinet front.
10. Medium in the cabinet.

11. Piano.
12. Doors.
13. Windows.

C. Magnetic currents from sitters' heads, down through their bodies, out at their feet, into the cabinet at the medium. These magnetic currents are visible to the controls, but, of course, not so to the sitters.

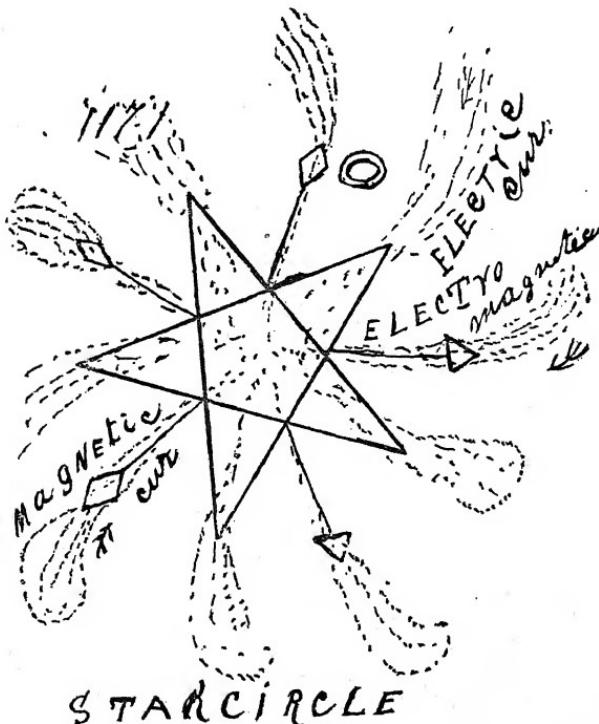
14. Arena wire, 30 inches above the floor; curtain from wire to floor. (651½.)

15. Chair that spirits moved about in the room.

S. Points on the carpet where the forms arose, stood, went down, vanished.

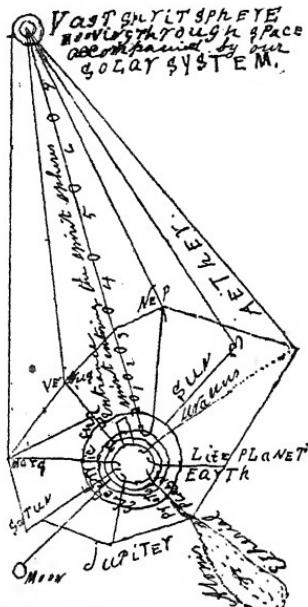
C. S. A vapory appearance rising up into form.

For the appearance of the cabinet front, curtains parted by a spirit form, see paragraph 1135. While this portrait shows the manner of presentation of specters in the cabinet door, it is also an emblem of the work of phenomenal Spiritualism rendering the vail and revealing to willing eyes and ears the great consoling truth of demonstrable future life and spirit return.

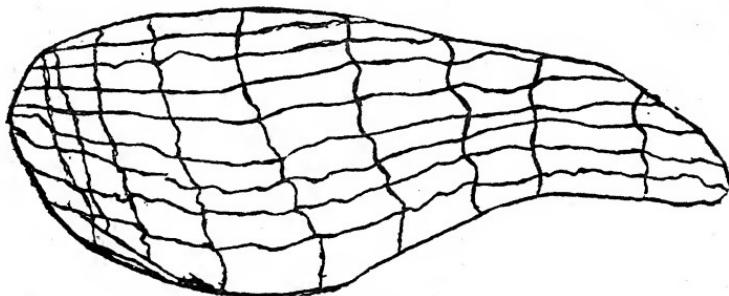


Here is a diagram to be considered in connection with the one at paragraph 1172. A nebulous vortex, into which great rivers, currents, or streams of positive and negative electricity flow as a nucleus for the formation of a solar system, and which also becomes, at a certain stage of formation, a congenial abode of spirits; and, of its constituent elements, may be manipulated, by spirits, into forms.

Spirit Thomas Paine says this diagram is representative of the evolutionary idea as comprehended by scientists in spirit life; that the design of this diagram is that the reader may study out for himself the signification of the various lines and points; that, in addition to different conditions of spirit, there are corresponding local spirit spheres attending each planet, and that each planetary system is attended by one vast spirit sphere located outside the orbit of the outermost planet of the system; that such vast sphere is perpetually moving in space; that at last all persons of all planets pass through subordinate spheres, to this, as an abode; that this diagram is to represent spirit conditions rather than positions of material planetary bodies.



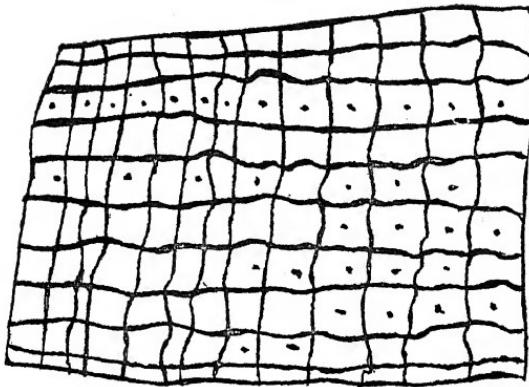
1172. EVOLUTION (1835, 1837.)
From Interstellar Etherium to
Angelhood in Spirit Spheres.



1173.

THE LIFE ATOM.

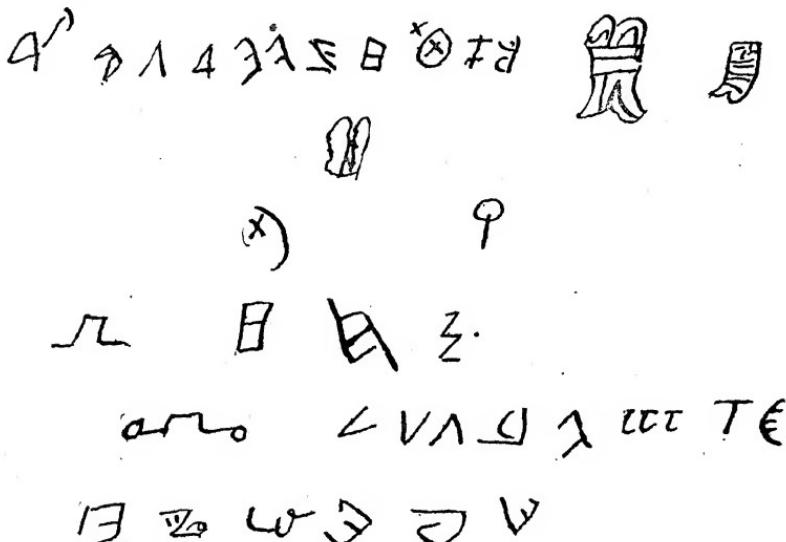
As presented to spirit perception, but magnified many thousand diameters in relation to physical vision.



1174.

LIFE ATOMS.

Imbedded in a block of solid rock, as perceptible to spirit vision, magnified very many diameters in relation to vision by the physical eye.



1175.

UNKNOWN TONGUE,
But perhaps Chaldean Writing.

We suppose the writing 1175 *a*, signed "Giordano Bruno," to be an interpretation of the alleged Chaldean characters, although the spirits did not say so, nor does any one of our circle, nor any person we have met, seem to know what, if anything, it all means.

^{1175 a}
 The writing of eight hours at
 years as departed here in our
 sacred books; but we can speak
 to a man in open and equity and
 tell you it had your father
 how does for mind others and
 seems

Borden's ~~Letter~~

1175 a.

WRITING,
 Given in connection with the Portrait of Hiram Abiff. (927.)

1176. The following engravings set in at paragraphs 1179, 1180, 1181, 1183, and 1184 are *fac-simile* samples of the handwriting of the respective spectral forms alleged.

1177. It is not claimed for these psychic writings that they are in the hand they used while in the physical; nevertheless they are as marked in individuality and each writer's hand is as uniform throughout as that of any person in the physical life.

1178. Spirit Dr. Reed wrote the most voluminously and with such uniformity of style of writing as that any line of his writing would be easily detected in a mass of the handwriting of a thousand other persons.

Psychic Writings.

Example No. 1.

been initiated by Brahmin
 priests in India into the Order
 and received the higher degrees
 from the priests of Egypt

Denton

1179.

SPIRIT WILLIAM DENTON.

(1132.)

The Denton manuscript is distinguishable by straight line-
 formation and angular connection of letter principle.

Example 2.

This power over the
hands of wise and benevolent men is followed
by the enlightenment of its recipient and
should infuse you with great mental and
spiritual powers.

1180.

MICHAEL FARADAY.

Prominent characteristics of the Faraday manuscripts are initial and terminal curved flourishes, long, slender loops and stems, nearly perpendicular style, and nice round-hand of short letters.

Example 3.

Some of the minerals found in the
mountains of Colorado are results from
upheavals of them while in a molten state,
others are gaseous and aqueous formation. Some
are formed by the sun's rays and gaseous
substance of the atmosphere.

1181.

FATHER KING.

(123 f, g.)

Somewhat similar to Denton's, but some nearer round-hand; more emphatic in general style.

1182. This spirit claims to be of great antiquity, and that his mission has been to keep open the means of spirit return.

Example 4.

"¹¹⁸³ In answer to your question would say that the above center in still the proprieites of all forms and conditions of actual existence than in the central point from which all creative beings proceed and thenceforth all that manifest form. Therefore life is undivisibile in its nature it holds without any of the keys to unlock the portals of eternal existence because it is eternal by nature." Reel

1183.

DR. REED,
The Chemical Control.

(1240-1241.)

Universally a back-hand, long, slender loops and stems, round, close, and without flourishes, and without affectation.

The average time of execution of writings by this spirit was about 10 words per second—that is, 600 words per minute.

Example 5.

Συνφέρεται σομικαται
 πτελεύτης πόλειταυτηπ
 οπρενοντεσμηκιδελοης
 ηινααρηνοντοσκυρηγ
 τδρκυριονημωρκαινε
 ονησοννηθειανη μητηνη
 εργενησαμωνπορνεας.

We will try as of old more for
 you the next time condition
 I all gettings better.

1184.

THOMAS PAINE.

(73-74.)

This is the first effort, here, of this spirit, at writing. The autograph, however, is similar to that of all the writings, here, attributed to Thomas Paine as a spirit.

Example 6.

In his mind he saw the picture
of possibly standing before
him various spiritual shapes.
This is the same with an ar-
tist he sees before him the
spiritual ideal. Enter into
the mechanical arts and you
will find that the architect
draws his plans from his
spiritual ideas.

Wesley

1185.

SPIRIT WESLEY ABER.

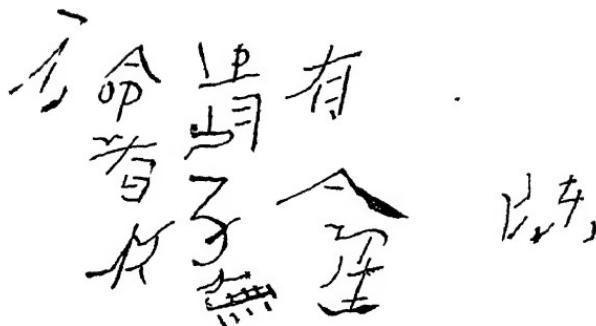
(2736-2788.)

This writing very much resembles the Denton manuscript,
but is not so angular nor heavy, more round; and thus the reader
will be able to discern each individuality of writing.

1186.

WING LEAF,
A Chinaman.

(582.)



1188 a.

CHINESE, JAPANESE, OR SOME ORIENTAL WRITING.

This is an entirely unknown tongue to any of the circle. The spirits did not interpret, nor have we found any person to interpret for us, except the first, which we are told is in part telling when the person lived by the "Big Wall."

These two writings, and the one at par. 253, the one at par. 813, and the one at par. 1175, are inserted for the reader's contemplation, and with the hope that someone will be able to enlighten us in regard to the matter, for use in future editions hereof, should there be any such.

A Few Definitions.

1187. *Spirit.*—By this term, in this book, when referring to a personality, is meant the conscious identity of a human being who, in the ordinary manner, at some period of duration, existed on earth as a member of the human race in what is generally known as the mortal body, or carnal body; and such entity, having passed out of its mortal body by the process commonly called death, yet, beyond this period and condition of so-called death, still preserves its identity of being in self-conscious personality.

1188. The words "materialization," "form," "make-up," "reincarnation," "apparition," "specter" signify: the spirit, or some spirit so far reclad with materiality as to exhibit some or all of the phenomena of the physical body during earth life, such as visibility, muscularity, power of word-utterance, and so on.

1189. *Vocalization.*—Oral speech of a materialization.

1190. *Dematerialize.*—To pass from the visible to the invisible condition by gradual dissolution of the temporary body. (119 d. 345.)

1191. *Vanish*.—To pass suddenly from the visible to invisibility.

1192. *Circle*.—All the persons in the mortal form assembled at the given time and place as spectators of the so called spiritual phenomena, whether such phenomena be mental or physical.

1193.—*Seance*.—A meeting of persons for the purpose of witnessing, discerning, and waiting for exhibition of psychic phenomena.

1194. *Mental phenomena*.—Thought-transference from spirit excarnate to spirit incarnate and uttered by the medium

1195. *Automatic phenomena*.—Use of medium's physical organism or part thereof by excarnates.

1196. *Physical phenomena*.—Produced by partial or entire materialization.

Authentication.

1197. While the compiler is of the opinion that the matter of the book possesses internal evidence sufficient to establish its claims of authorship, and others of the regular attendants of the seances are of the same opinion, and several of the original circle are passed to spirit life, and some in distant lands; nevertheless, we insert some statements, in affidavit and deposition form, because some of the circle and some of the spirits think it best. But, in this regard, the reader has already, by the seance records, learned of some one hundred persons, and their addresses, who attended more or less of the seances, and can refer to such; yet, it is believed that the intelligent reader, versed along scientific lines, will discern in the book, taken as a whole, such an intellectuality as must fix the authorship to an intelligence more than ordinarily possessed by man while in the physical life.

1197½. The deposition of J. H. Pratt in the matter of the phenomena of the Aber Intellectual Seances of Spring Hill, Kansas, during the years 1888 to 1898, is as follows:

"State of Kansas, Johnson County, ss.

"Before me, J. A. Spencer, a notary public within and for said county and State, this the 21st day of March, 1899, voluntarily comes J. H. Pratt, he being personally known to me to be the person he hereinafter represents himself to be; and the said J. H. Pratt, being by and before me duly sworn, upon his oath deposes and says as follows, to-wit:

"That I, the said J. H. Pratt, having heard of one William W. Aber as being a medium for what are commonly called psychic phenomena, procured the engagement of the said William W. Aber to come to my house, in Spring Hill, Kansas, that I, for my own account and satisfaction, might have an opportunity of thoroughly investigating such alleged phenomena.

"That, accordingly, on the 22d day of September, 1888, said William W. Aber arrived at my said house, the same being my

residence; and the sittings, called spiritual seances, began immediately, and were held, almost daily, at my said house, for near two years, with more or less phenomenal results at each seance; and, with but little exception, all at my own expense.

"That to these seances the public were cordially invited, and hundreds of persons, from far and near, attended them—all of which seances were held in my parlor, but only twelve to twenty persons at each seance, for want of room to accommodate; and the phenomena were such as described at paragraphs 1 to 6 of the manuscript of a book entitled 'Rending the Vail.'

1198. "That at length the so-called spirit authors of the said phenomena urged that a special select circle be formed to hold private seances to give said alleged spirits opportunity to furnish matter to publish, in book form, to the world.

"That, accordingly, such private seances began to be held at my said residence on the 28th day of May, 1890, sitting twice each week; and, to preserve the matter given, required an amanuensis; and the alleged spirits urged that

1199. "J. H. Nixon, by their help, would prove sufficiently competent; and the said Nixon, so undertaking, as suggested by the spirits, was known as the recording secretary of the psychic band.

"That the controls, or managers, on the spirit side, suggested the rule, that the secretary take notes of occurrences of each seance; and, during the interim, reduce to writing in full; and at the opening of each seance the secretary's record of the preceding seance be read in hearing of the circle and subject to such corrections and amendments as the circle and spirits together might conclude should be made; and such was the rule throughout the entire series of seances.

"That it was soon found that the secretary was enabled to make the records of the phenomenal occurrences of the seances full, true, and complete, even to a verbatim, word-for-word report of the vocalizations, to such an extent as to very seldom need any amendment or modification.

"That from November, 1890, the residence of Mrs. Phoebe Smith, some four blocks from my own residence, became the meeting-place of the circle, to April, 1892; but paralysis or mental prostration prevented my attendance or knowledge of the transactions of the seances after leaving my house; but I very gradually recovered from my said disability, until my ability of thought and reason became about normal, when I learned that the said psychic work had not been completed as the spirits designed; therefore, it was arranged that the said medium return to my house and resume the seances for completing the work, and on October 10th, 1897, the seances were renewed at my house, and continued twice each week, to the number of thirty-two seances, the said J. H. Nixon continuing as secretary, recording and re-

porting, as before described, up to completion, so that, first and last, some fifty of said select seances were held at my house and in my presence, sight, and full cognizance.

"That now the said J. H. Nixon presents me his full record of all the said select seances that were held at my residence and at the premises known as Mrs. Smith's; and the said secretary also presents me with a compiled transcript of all of said minutes, so far as connected with the said William W. Aber's mediumship; and I find that, so far as I know and am able to form an opinion, the said compiled transcript of said minutes sets forth the truth and only the truth, of all essential matter, transactions, and alleged psychic phenomena that occurred at and that were presented to said select seances in connection with said mediumship.

1200. "Now, in order to more fully connect my depositions to their purpose, I further depose and say:

"That certain forms, as apparitions, would rise up, out of a small cloudlet appearance on the carpet, and develop into human shape and common size of man, woman, or child, as the case might be, and ask for a tablet of blank paper; and some of the circle, sometimes myself, would hand the apparition a blank pencil tablet, or other blank paper.

"That such apparition, while standing in the light and in sight of the circle, would write upon such blank paper or in the said blank tablet and hand the paper or tablet back to me or the owner of such paper, and then the apparition that did the writing would apparently descend, as though going down through the floor of the room, until the chin would reach the floor, then utter the words "good-by," and the head instantly vanish from our sight.

"That examination of the paper would show a writing where none existed before the paper was given to the apparition as aforesaid; and at times such writing revealed great mentality of authorship; and on careful note of the time of the execution of such writing, by all the members of the circle, by watch, by pulse-beat, and by pendulum-vibration, we would find that such writing was done at the rate of 10 words per second, and more, sometimes making the astounding rate of writing of more than 600 words per minute! And this experiment of writing by visible apparitions in such way and manner was repeated in these seances, under every conceivable variation of test conditions, to the number of at least 100 experiments, all conducted in light, not in darkness, until absolute verity, beyond cavil, to every mind of the circle, was reached.

1201. "That another phenomenal feature of such seances was that an apparition would arise, as in the case for writing, and, when of full form, would say: 'I am William Denton [or other, as the case might be]; if you will give me a subject, I will try to speak to it.'

"That whatever scientific, theologic, or other subject any member of the circle might announce for a theme would be taken by the specter, and by it vocally handled as ably and eloquently as would the most learned men of earth after long special investigation of the subject; and, when done, the apparition would vanish at times, and at other times would apparently go down through the floor out of sight.

1202. "That at the last 30 of said seances there was psychic portrait-sketching after this manner, to-wit: A specter would arise in the arena as set out by the secretary in his aforesaid compilation; then another apparition would appear, at some other point, in the room, usually in the cabinet door; and, while both spirit forms were visible to the circle, the one in the arena would take a blank tablet and assume the attitude and appearance of sketching, tear the leaf upon which he seemed to be sketching from the said tablet, and hand the leaf to the circle; then both spirits would vanish, and the said leaf upon which we had seen the spirit seem to be sketching would have upon it the portrait likeness of the spirit that we had seen standing in the cabinet door as though posing for his portrait to be made; and that in this way and manner all of the alleged psychic portraits set out in said compilation of said seance records were obtained; among which were the portraits of Thomas Paine, Dr. Reed, Judge William Wagstaff, Bruno, Confucius, Buddha, Hiram Abiff, and many others.

"That such, as aforesaid, was the manner of the phenomena; and, although any specific phenomenon be repeated oftentimes, the attendant details were never twice exactly alike; and, finally, I find

"That the said secretary's compilations for publication accurately set forth the truth of the manner and matter of the said Aber Intellectual Seances, so far as my knowledge and memory will serve me.

"J. H. Pratt.

"Taken, subscribed, and sworn to before me this the 21st day of March, 1899, as witness my hand and seal hereto.

[Seal]

"J. A. Spencer,
"Notary Public.

"My commission expires November 15, 1901."

1203. Affidavit of Mrs. Josephine Pratt as pertaining to the seances of the Aber Intellectual Circle:

"State of Kansas, Johnson County, ss.

"Before me, J. A. Spencer, a notary public in and for said county and State, comes now Josephine Pratt, known to me to be the person she represents herself to be; and, being duly sworn, upon her oath, states:

"That she is the wife of J. H. Pratt, at whose residence certain seances, called seances of the Aber Intellectual Circle, were held during 1890, 1897, and 1898, at and of which seances J. H. Nixon served in the capacity of secretary.

"That the said seances were held in her presence, sight, and hearing.

"That she has had read to her the deposition of her husband, J. H. Pratt, in reference to said seances and the phenomena thereof, and the said secretary's records and compilation therefrom; and, from the best of her information, knowledge, and belief, said deposition of said J. H. Pratt sets forth the truth in substance and in fact as she verily believes.

"Josephine Pratt."

"Subscribed and sworn to before me this the 21st day of March, 1899, as witness my hand and seal hereto.

[Seal]

*"J. A. Spencer,
Notary Public."*

"My commission expires November 15, 1901."

1204. Affidavit of Miss May Cook and Mrs. L. C. Cook concerning the verity of the deposition and matter therein referred to of J. H. Pratt as pertaining to the seances of the Aber Intellectual Circle:

"State of Kansas, Johnson County, ss

"Before me, J. A. Spencer, a notary public within and for said county and State, this the 21st day of March, 1899, personally came Miss May Cook and Mrs. L. C. Cook, both known to me to be the persons they represent themselves to be; and, both of them being duly sworn, depose and say:

"That during the years 1890, 1891, 1892, 1897, and 1898 there existed a certain psychic research society under the name and style of the Aber Intellectual Circle, and its meetings were known as seances of the Aber Intellectual Circle.

"That said seances were held, first, to the number of fifteen or sixteen, at the residence of J. H. Pratt, in Spring Hill, Kansas; and, second, to the number of eighty or more, at the residence of Mrs. Phoebe Smith, in said city of Spring Hill; and a third series of said seances at the residence of the said J. H. Pratt.

"That affiants were members of said circle and attended near eighty-five of the first and second series of said seances and only a few of the said third series.

"Affiants further say that they have been fully apprised of the contents of the affidavit and deposition of said J. H. Pratt, as touching phenomena that occurred at said seances, and as touching the records of said phenomena and the compilation therefrom, as taken and made by J. H. Nixon.

"That affiants were eye-witnesses of the phenomena that occurred at the seances which they attended, and affiants personally heard the vocalizations of the apparitions and various readings of the secretary of his records of the occurring phenomena, and, from their own personal knowledge and belief, affiants further state that the said deposition of the said J. H. Pratt sets forth the truth and the truth only, in regard to the whole matter of the phenomena of said seances and of said secretary's records thereof.

*"May Cook,
"L. C. Cook.*

"Subscribed and sworn to before me this the 21st day of March, 1899, as witness my hand and seal hereto.

[Seal] *"J. A. Spencer,
"Notary Public.*

"My commission expires November 15, 1901."

1205. Affidavit of Mrs. J. A. Edwards and Miss Sarah Lovell as pertaining to the seances of the Aber Intellectual Circle: "State of Kansas, Johnson County, ss.

"Before me, J. A. Spencer, a notary public in and for said county and State, this the 21st day of March, 1899, personally came Mrs. J. A. Edwards and Sarah Lovell, both of lawful age, and, both being duly sworn, upon oath say.

"That they attended twelve or fifteen of the seances at J. H. Pratt's residence during the summer of 1890, which seances were known as seances of the Aber Intellectual Circle, and that they also attended a few of the said seances at the residence of Mrs. Phoebe Smith in 1891.

"That they, affiants, have had made known to them the contents of the affidavit of J. H. Pratt in the matter of the phenomena of said seances and of the records of the secretary of said seances; and that affiants were eye- and ear-witnesses to much of the phenomena described in said affidavit of J. H. Pratt and of the records of said secretary; and that, from their knowledge and belief, founded on affiants' actual experiences at said seances, so far as relating to occurrences of the said seances attended by affiants, the said records of the said secretary and the said affidavit of the said J. H. Pratt are true.

*"J. A. Edwards.
"Sarah Lovell.*

"Subscribed and sworn to before me this the date first above written, as witness my hand and seal hereto.

[Seal] *"J. A. Spencer,
"Notary Public.*

"My commission expires November 15, 1901."

1206. Affidavit of J. F. Greenup and Mrs. M. J. Greenup as pertaining to the seances of the Aber Intellectual Circle: "State of Kansas, Johnson County, ss.

"Before me, J. A. Spencer, a notary public in and for said county and State, this the 22d day of March, 1899, personally came J. F. Greenup and M. J. Greenup, his wife, and both of said Greenups, being duly sworn, upon oath say:

"That during the months of October, November, and December, 1897, and during the month of January, 1898, a certain society of persons known as the Aber Intellectual Circle held meetings twice a week at the residence of J. H. Pratt, in Spring Hill, Kansas.

"That said meetings of said circle were called seances, having for their object the obtaining of psychic matter to be published to the world in book form.

"That such psychic matter consisted of alleged spirit writing, spirit speech, and vocalization by trumpet, and also by voice, as though human, all being done by certain *visible forms*, called specters, apparitions, and materializations, and that such visible specters also did crayon portrait sketchings of alleged spirits.

"That one J. H. Nixon acted as secretary or amanuensis, making record of the phenomena and reading the same, of each seance, to the circle at next succeeding seance.

"Affiants further state that they have had read to them the deposition of J. H. Pratt, with regard to the various seances of the said Aber Intellectual Circle, and that, so far as said affidavit or deposition of said J. H. Pratt refers to phenomena and occurrences of the said seances attended by affiants, as aforesaid, and of said secretary's records thereof, said deposition of the said J. H. Pratt sets forth the truth and the truth only.

"J. F. Greenup.

"M. J. Greenup.

"Subscribed and sworn to before me this date first above written, as witnesseth my hand and seal hereto.

[Seal]

"J. A. Spencer,
"Notary Public.

"My commission expires November 15, 1901."

RENDING THE VAIL.

PART SECOND.

PSYCHIC WRITINGS AND VOCALIZATIONS

Referred to in Part First, all Done by

FULL-FORM VISIBLE MATERIALIZATIONS.

1207. Each spirit's writings and vocalizations set out in separate chapters, numbers and letters in right margins referring to seance records of the circumstances attending the production of the writings and speakings

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Chapter I.

Writings of Prof. Hare and John Pierpont 1207-1211

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Chapter VI.

Writings of Thomas Paine..... 2310-2336 .

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Transitions: Writings of different Spirits, giving their
Experiences at and immediately after the Parting
of Soul and Body..... 2861-2948

CHAPTER I.

Writings of Prof. Hare and John Pierpont.

1208. Their writings seem to have been joint, and their No. 1, being introductory, is left with the seance record of seance No. 3, from paragraphs 53 to 70, and the remainder in this chapter. (1210 and 1211.)

1209. These two spirits, it seems, belongs to this band for the present. Prof. Hare as assistant chemical control.

No. 2.

(172.)

Effect of Excessive Love of Gain.

1210. "Money has taken the place of force in determining the position of the individual to the public; hence, money estimates are main issues involved in civil society, and a life becomes valuable only as it can be measured by its ability to command the money power.

(a) "The effect of this principle upon your race of people is far better in some respects than war for wealth cannot accumulate in the presence of wholesale destruction of life and property; but the subordination of all interests to the principle of acquisition of material wealth has worked destruction to the development of the higher faculties and retarded the progress of the mental nature, in some cases to an almost irredeemable degree.

(Signed) "Prof. Hare."

(See "Mental Evolution," pages 11 and 12.)

It seems that some of the spirits of this band were together making endeavors to reach mortals through the channel of thought-transference, through which the matter of the Faraday pamphlets was given, and now desire to show their ability to give the same matter through the direct channel of *material form*.

The reader will find a sufficiency of such matter in this work to show the theory of thought-transference to be in accord with facts. This also is supportive of the claim that the personality is the same in both cases.

No. 3.

(896.)

Spiritualism Reaches Every Phase of Life.

1211. "Friends, there is no phase of life that Spiritualism does not reach. It elevates and ennobles all that it can reach. Its phenomena demonstrate that life is continuous, and that man's soul (life) is immortal.

(a) We want the world to know that death does not end all.

(Signed) 

CHAPTER II.

Writings of E. V. Wilson.

1212. This spirit, while in the physical, was an inspirational psychometrist and speaker of wonderful power, and at one time had editorial charge of the *Religio-Philosophical Journal*.

1213. His connection with this psychic band seems to be more for the purpose of furnishing psycho-material elements for use of the spirit chemist in molding the psycho-material forms.

No. 1.

(1227.)

Prison Reform.

1214. "The prisons you have at the present time have a tendency to make men more vicious. As a general thing, the guards are cruel to their charges; and, instead of bringing out all that is good in their prisoners, they cultivate all that is vile."

1215. "Man is an animal that cannot be conquered by brute force. You may seemingly get control of his body, but you can never control his mind that way. At some time, sooner or later, the worm will turn."

"On the other hand, use kindness and he will be your slave and the good and pure will become strong within him, and he will begin to see the error of his deeds and truly repent of them."

(Signed) "E. V. Wilson."

No. 2.

(172.)

Time for Spiritualists to Assume Position as Science.

1216. "Spiritualism being a verity, it is time that advanced Spiritualists should assume the position of positive knowledge as far as the fact itself, and not be constantly seeking tests and signs; but to accept them, when they do come, the same as you accept anything else when reason is exercised."

1217. "This demonstrates to a certainty what no other form of religious belief does, which is a knowledge, not simply a belief and faith, in a future life for all mankind."

1218. "We retain our individuality after the material change called death."

-- "Mediums are like magnets."

(Signed) "E. V. Wilson."

No. 3.

(949.)

Who or What Hears and Answers Prayer?

1219. "The so-called blessings that the orthodox speak of do not come through miracles. They all come through natural law—the law of compensation."

1220. "A prayer does not reach the ears of an infinite God, but much farther.

1221. "Every word you speak, every thought you think, creates innumerable vibrations. These thought-waves vibrating and revibrating sooner or later come in contact with sensitive minds to bring about the so-called blessing. And in the same way is brought about much of so-called evil.

1222. "Your thoughts have the same influence on your spirit as your actions have upon your body.

1223. "You have been told many times that thoughts are tangible things. Then, friends, if you understand this quotation, endeavor to think only pure thoughts.

1224. "Did you ever feel disconsolate—tired out and weary of the burdens of life? I know everyone here to-night has felt that way at some time; and perhaps at your darkest times, as it seemed to you, would come some happy thoughts that would lighten your heart and make you feel as if you had been walking for hours under a clouded sky, but the sun had at last shone forth and all was well.

1225. "Where did that thought come from? Not from your own mind, for that was dark and gloomy. It came from some other mind in or out of the mortal body. More frequently impressions come from those who have laid aside the garb of mortals and are basking in the happiness of the world beyond the change of death.

(Signed) "E. V. Wilson."

No. 4.

(950.)

Capital Punishment.

1226. "Spirits who have been in the spirit world for some time do not believe in capital punishment. You may ask why they do not, so I endeavor to tell you.

1227. (a) "The taking of one life will not bring back the other that has gone out.

(b) "You send the criminal out of his body with his mind full of vengeance and at the first opportunity he will return and influence the first sensitive he can reach to commit the same crime he himself has suffered for.

1228. "We know it would be better to confine him to some place where his soul could grow larger and he could atone, in some measure, for the sorrow and pain he has brought into the world. (1214.)

(Signed) "E. V. Wilson."

CHAPTER III.

Writings of the Spirit Dr. Reed.

1230.

DR. REED,
Chemical Control.

1231. Even some Spiritualists seem not to be aware of the laws, and skill in their application, necessary to produce phenomena; hence this statement by the secretary.

This Dr. Reed, when in the mortal form, practiced medicine at St. Louis, Missouri, and passed to spirit life some twenty

years ago. Having large benevolence and a general sympathetic nature, with well-defined intellectuality, he was attracted to the needs of mortals and found his sphere of duty to be to assist the people of earth out of ignorance and consequent darkness; therefore he joined with other spirits in their labors for the amelioration of the children of earth.

And, seeing that man could better be led out of conditions of soul slavery by there being a more extended opportunity for spirit return to man's cognizance, he found that this could better be done by bringing to bear for such purpose the laws of spirit chemistry. Therefore the Doctor, in spirit life, extended his chemical investigations farther into the field of spirituality, and then sought an application of his extended chemical knowledge and skill to the assistance of mortals.

And, finding elements in the mortal constitution of Mr. Aber peculiarly adapted and requisite to the application of the laws of spirit return, he became the spirit chemist of a band of spirits who had chosen Mr. Aber as one of the persons on the mortal side requisite to their desired accomplishments. Not that Mr. Aber is the only such person, but that he is the most available to the natural conditions of this spirit band.

Now, in order that a spirit shall appear to mortal eyesight, the spirit must be clothed with sufficient materiality to reflect light with such vibratory action as to record its vibrations on the retina. Since the spirit in mortality involuntarily clothes itself with flesh and blood and bones, it must be by immutable law. In spirit life the law of vision is the same. But spirit ether, in which the excarnate dwells, is very many degrees more refined than the gross material ether of the physical universe, incarnate vision being produced by given vibratory motion of the material ether to which the retina of the eye is by law sensitive, and not sensitive to any other vibrations than said given ones. But vibrations of spirit ether are as much more rapid than those of material ether as spirit ether is more refined, and the spirit sense must be accordingly adapted. Carnal vision is produced by one set of vibratory motions, adapted to the carnal sensorium, and spirit vision by very much more rapid vibratory motions, to which the spirit visual sensorium is adapted.

No. 1.

(50.)

Any Scientific Success can Only Be under Proper Conditions and by Competent Persons.

1232. "Friends, these experiments are delicate, and it is not open to every one to attend: for this is a scientific question, and these experiments must be conducted under proper conditions and by competent persons.

1233. "But it will be plain to all who are familiar with Spiritualism that these experiments can be successful.

1234. "First, I will say that at this inception there are but few who grasp, in any great degree, these phenomenal exhibitions.

1235. "It never was intended by us spirits, initiators of these phenomena, to have the subject end with the knowledge of immortality; but, rather, that this knowledge might stimulate the mind to greater efforts to have this idea of immortal existence made a source of untrammelled development to all the powers of the soul.

"We hope this great work will rapidly run through many editions and be read by thousands of curious investigators.

(Signed) "Dr. Reed."

No. 2.

(103.)

To Understand These Phenomena Requires a Brain Well Refined.

1236. "In order to have a full realization of the truth of Spiritualism, the brain must be exalted to such a grade of intensity that it will correspond with the elements in the organism.

1237. "These advanced thoughts must require a brain of a great degree of refinement to be thus intense while the thought is projecting upon it.

1238. "A lesser grade of mind cannot understand the true force and power of these transfigurations. (105.)

1239. "This philosophy has a religion of its own, far beyond the conception of creed-bound mortals, and these principles are eternal factors and their influence and power are eternal.

(Signed) "Reed."

No. 3.

(111 d.)

The Atom Inheres Properties of All Forms and Conditions.

1240. "In answer to your question (111 e) I would say that the atom centers in itself properties of all forms and conditions of actual existence.

1241. "This is the central point from which all creative energy proceeds, and the basis of all that manifest form.

1242. "Hence, life is indestructible, holding within itself the key to unlock the portals of individuality. Therefore it is eternal by nature.

1243. "This belief is founded on facts and reason and thus firmly established, as you come to it, by the observation of many facts of various kinds and under every variety of circumstances.

1244. "Friends, you have everything to hope. Let us work on and on, and the full light of the day which is now dawning will soon appear, when the reward of all your labors will be realized in the practical brotherhood of the race.

(Signed) "Reed."

No. 4.

(112 f.)

The World Needs a Philosophy Higher than Schools Give.

1245. "The object of this is to show that the world, especially in this day and age, needs a philosophy higher than the schools can furnish, and more advantageous than the churches possess.

1246. "The world needs this in order to liberate the people from the hypnotic power of sacerdotalism, which it keeps alive for self-sustenance. What can the churches do to restore the people and keep a knowledge of a future life from going to decay?

1246₁. "Every civilized mind should know and understand the sublime philosophy of Spiritualism, for in it a new revelation is dawning, bearing on its muscular waves the ruins of the temple of Error, and men and women will not remain dumb and blind any longer; but their eyes shall be opened.

1247. "Mind loves truth more than any other thing.

1248. "The love of truth is a phenomenon of the affections.

1249. "You cannot forget the home of your childhood, nor the throb of bleeding hearts, nor the discords arising from the wrongs, unremoved, on the bosom of your own land! So we must return to earth.

1250. "When I entered the realm of spirit life that belonged to higher spheres, I sought the secret of wisdom. I only received the better grade of spiritual thought.

1251. "People grow brutalized when they fail to become spiritualized.

1252. "These spiritual manifestations, however, will teach the theologic world a valuable lesson, viz.: That the divine cannot flow into human churches without participating in the imperfections of the latter.

(Signed) "Reed."

No. 5.

(116.)

Love.

1253. "Love is a most potent factor in Spiritualism, being the active power in all life.

(a) "Even the grass loves and draws to it the elements by which it grows; but that kind of love is selfish, because it is limited to itself. Such is the nature of all love devoid of knowledge.

1254. "The religious zeal of all ages has been the cause of more crime, bloodshed, and misery than any other one feature of man's nature.

1255. "So with religious devotees; and, in their struggles, they have looked for the cause of their difficulties in everything but themselves; and they, being out of the divine order, saw everything unlike themselves as evil, and are ever ready to destroy it.

1256. "This gives to man a base of everlastingness in the remedies, crude in the capacity of progress of which we are able to assign no limit.

1257. "Remember, dear brethren, there is a grander world than yours—there is a diviner life, a more glorifying condition than that of the body.

(Signed) "Reed."

No. 6.

(122)

The Inquiring Mind Desires Knowledge of That Beyond Present Earthly Facilities to Attain.

1258. "It is an utter impossibility for the real seeker after truth or scientific knowledge willingly to oppose the hypothesis of Spiritualism.

(a) "This leads all to desire a knowledge of that which lies beyond the reach of your present earthly facilities; and the more you investigate this sublime subject the more real is the scientific aspiration, and the more refined and devoted is the investigator.

(b) "With the testimony of so many witnesses and the assurance we give every true Spiritualist in the land, we come to your aid in sympathy, and this helps you to acquire a consummation so grand and glorious.

(Signed) "Reed."

No. 7.

(125.)

An Exhortation to Consider of the Glorious Home Beyond.—The Christian World Rejects the Truth of Spiritualism because It Flashes Light upon Its Origin.

1259. "It may seem hard to lose a child upon whom a mother's love has been so lovingly expended, and which, to nature, is indeed a terrible one.

(a) "But if the mother understood these laws, she would know that death is but the gateway of a happier life, in which pain and sickness and disappointment cannot enter. She surely ought not to be sorry for the little one as though some dreadful evil had befallen it.

(b) "Death is no unusual accident or catastrophe, but the commonest lot. A few years more is all that could have been added to the life that stops.

(c) "How comforting the belief—if you wish to call it such—that the dead are only separated from you, for a brief interval, by a thin vail, through which you may, in happy moments, catch glimpses of us; and, in hours of gloom and solitude, feel our cheering presence!

(d) "Persons of strong spiritual perceptions feel our nearness and communion as their greatest joy. Such is possible to

all of you, because it is rational and in unison with the best feelings and yearnings of your nature.

(e) "Think of the happy hours awaiting each one where are the spreading landscape, the groves and trees, the smooth-flowing river, the merry peal of bells flowing over hill and dale, and the melody of birds!

(f) "On the higher banks to which death carries you, there is a sweeter gardening toil, which is, indeed, no toil at all, but perpetual happiness.

1260. "It is not strange that the Christian world rejects the truths of Spiritualism in this age, when it flashes so much light upon the obscurity of its origin; hence they seek, in all manners known to deceivers, to prevent a knowledge of the truth reaching the earth from the spirit world; and by wholesale denunciations of all spiritual manifestations.

1261. "There is an influx of thought upon this subject pouring in upon your earth to-day. We shall make this the fountain-head of Spiritualism, and greater shall be the power: for herein has come the light of the world which enlightens every one that comes into it.

(a) "This is the center where all the nations of the earth will meet in peace and harmony—this governs the life eternal.

(Signed) "Reed."

No. 8.

(143.)

The Organization of Man Traceable in Every Department of Nature.

1262. "This philosophy unfolds the grand scheme of the material creation.

1263. "The principles of life are traced progressively, from the Fountain-head throughout all the diversified avenues and interminable labyrinths of simple and organic existence.

1264. "The entire scale of mineral, vegetable, and animal organizations is exhibited and classified in their orders and shapes of adaptation.

1265. "In all the foliaceous expansions, visible on your surface, of mineral rocks; in all the developments and incipient points of organic life—in all, we behold the unmistakable organization of man.

1266. "There is nothing any more supernatural in the formation and perpetuation of spirits than there is in the growth of plants and trees.

1267. "Our spiritual body is matter spiritualized, as the flower is earth refined.

(a) "As this work goes slowly onward, we turn our batteries on the opposers and unlock the shackles of bigotry.

1268. (a) "The skeptic's first investigation of these developments returns with the persuasion that these manifestations are closely allied to the doings of jugglery.

- (b) "The second visit convinces him of the truth of mind-reading.
- (c) "The third satisfies him that mesmerism explains it all.
- (d) "The fourth and fifth investigations open his blinded heart, dissipate his materialism, and persuade him of the possibility of spirit intercourse; for
- (e) "Here is abundance of proof that dwellers of this life are in daily communication with minds of persons who yet inhabit the temple of clay; and
- (f) "Spiritual intercourse is an established fact, based upon the continued existence of the soul, with all the senses and faculties after the material body is placed in the tomb."

1269. "If you believe that the soul continues to exist after death, you must, to be consistent, also believe that the soul may return ladened with affections—return to the home of its childhood and bring tidings of great joy to those who have ears to hear:

"For the spirit of man can certainly converse when out of the body as it can when in it.

1270. "It takes this power to crush the Christian priesthood. It is ignorant and degraded. It is incapable of comprehending or teaching the sublime principles of Spiritualism. Such is the true status of the Christian theologians of this day; and, moreover, they have filled the world with the most absurd tales; that they are the only saved people in existence; yet their mentality is so low that they cannot understand the first idea of spiritual progression.

1271. "Mortals may seek to perpetuate a knowledge of spiritual truth through the old channels—we spirits can open new avenues at will; and this present work is to dispel the darkness in which ancient superstitions were bred.

1272. "Therefore, the ardent apostles of the new revelation need not think their work will be retarded by opposers, or seriously benefited by their indorsement.

(Signed) "Reed."

1273. The time of this writing, by Mr. Boicourt's watch, was 62 seconds. Nearly 500 words in 1 minute! (146.)

No. 9.

(151 a.g.)

Scientific Minds on the Spirit Side in Advance of Religious.

1274. "In order to have a full realization of the truth of Spiritualism, or any subject that lies beyond the realms of the physical senses, the mental action of the brain must be exalted to that grade of intensity which will correspond with the actions of the elements in the organism. Hence, the expression of advanced thought must require a brain of a great degree of refine-

ment, and its action will necessarily be intense while the thought is being projected upon it.

(a) "This is why there is such a marked difference between the ideas of religious thinkers.

1275. "I find the scientific minds here, in spirit life, are as far in advance of the religious as they are in the physical realm; for the bias of the individual carries him forward in the line of natural development of mentality far more rapidly upon the plane of science than one can upon the plane of superstition which lies at the basis of all earthly religion.

1276. "Spiritualism is a religion of its own, far beyond the conception of creed-bound mortals, and radiates to the world of mortals the principles which underlie all forms and grades of creative power; but it presents these as everliving and everlasting factors.

1277. "The mind must be fed on truth to be strong and symmetrical; and the nearer it can approach the truth in its purity, the more powerful these developments are in any line or department of Spiritualism or science.

1278. "There may be enthusiasm and devotion to error and determination to uphold it as of equal importance with the truth, but the endeavor to preserve the error at all costs only results in crippling the reasoning powers and holding the mind upon a plane where mental activity is paralyzed. But it is encouraging that never has there been such a general demand for this truth and the systems in Nature as at this period.

(Signed) "Dr. Recd."

(Continued.)

Time, 37 seconds; 314 words. (See 151 e.)

No. 10. (155.)

The Priesthood Once Thought Angel Visits an Honor, but Now a Great Disgrace.

1279. "Spirit phenomena have been a puzzle to the experimenters in the field of science. It has often been observed that we spirits have appeared in your seances with much power as well as interest in the success of the phenomena.

1280. "It was once thought, by the Christian priesthood, that our presence was a great honor to the circle, and evidence that lofty motives upon the part of the spirit induced it to appear there. But it seems that they, too, were working out their salvation with spirits less enlightened, whom they once despised. However, as the spirit philosophers are ever ready to assist all to rise above the plane of selfishness, our presence is not to be regarded as of more consequence than that of other spirits who are working for the enlightenment of mankind.

1281. "This is a task worthy of the mind, and the noblest souls in the world eternal are aroused to the highest exertion.

1282. "In this work there is no spirit of bitterness, nor is there any disposition to arouse the antagonistic passions that pertain to the savage state; but, rather, as genial rays of the sun stimulate the soul to bring forth fruits that bless and benefit the human race, so the influx of spiritual light from the higher spheres of life calls forth the spirits of pure thoughts and holy desires.

1283. "I have never been idle or weary in my labors to institute this knowledge throughout the world.

1284. "This is not understood by myriads who are now subject to these influences, but that matters not, provided these influences have their proper work.

1285. "When we spirits wish to reach a mind in your mortal sphere with the finest forms of spiritual knowledge, it has to be done by coming in spiritual contact with the mental sphere of embodied spirit, and the thoughts of the latter are modified by it.

(Signed) "Reed."

No. 11.

(168-169 a-g.)

Writing with Common Ink, as a Crucial Test Experiment.—Through Mediums, Spirits Can Demonstrate to Man of Their Powers.

1286. "Friends, how can any one of reasoning faculties doubt the sublime truth of Spiritualism and its wonderful manifestations?

"Phenomena have existed through all ages to the present epoch of this century, and yet you of the present day do not begin to comprehend the unerring rules and laws that will guide you in searching after light and truth and to the development of the forces in nature inherent in mankind; a knowledge of which is not gained in a day, week, or month, but only after a strict observance of the law and rules, and careful study of them also, earnestly, constantly following these sublime teachings.

1287. "Through mediums you are enabled to understand the wonderful powers they possess. By continual study the dawn of light illuminates the darkness and you feel the presence of your spirit friends, whose loving, watchful care admonishes you to follow the true path that leads to a higher sphere and a true knowledge of yourselves, so that, by continuing, you are enabled to see these resplendent rays of spiritual truth in all purity.

1288. "We draw around you a halo of light, love, and happiness unknown to those who have not studied the simple rules which guide you through the doctrines of Spiritualism until you receive ocular demonstrations of the immortality of the soul, and are at length enabled to fully comprehend spirit manifestations in all their wondrous truth and beauty.

"But to acquire knowledge, and obtain any branch of learning, you must study earnestly and constantly.

(Signed) "Reed."

No. 12.

(177.)

The Two Assumptions. Theological (1290). Scientific (1291-1292).

1289. "Friends, what mysteries of unfathomable depth environ you on every side!"

1290. "But, after all your speculations and attempts to grapple with the problems of the universe, the simplest conception which explains and connects the phenomena is that of the existence of one Spiritual Being— infinite in wisdom and power and all divine perfection, which exists always and everywhere, which has created you with intellectual faculties sufficient, in some degree, to comprehend these operations, as they are developed in nature by what is called science."

(a) "Your being is unchangeable, and therefore these operations are always in accordance with the same laws, conditions being the same"

(b) "Indeed, a universe not governed by law would be a universe without the evidence of an intellectual director."

1291. "Yet in the scientific explanation of physical phenomena we assume the existence of a *principle* having properties sufficient to produce these effects which you observe."

1292. "The principle of atomic action which people observe in the physical form is unchanged by the transfer of the spirit form to the elements in the higher state."

(Signed) "Reed."

No. 13.

(179.)

Great Mistake of the Church.

1293. "Friends, the Church is making a great mistake in denouncing Spiritualism and doing what it can to bring into discredit and disrepute those of its members who come to believe in these teachings."

1294. "Outside of Spiritualism there is no satisfying evidence of a life beyond the grave; and, were it possible to obliterate from your minds all memory and faith in the evidence which Spiritualism furnishes in its pure and beautiful teachings, your world would indeed be in spiritual darkness."

1295. "When you discern that there is something more than deception or delusion in these manifestations, you will not be repelled by apprehension of danger to your cherished opinion; but the question is forced from your lips: 'Is it possible that there is another side of existence?'

1296. "When you understand these laws, you are ready to take the first step in the primary education of humanity: that the state of spirit life differs, in every essential, in every particular, from the state of the physical body."

1297. "Your greatest need on entering the spirit life is knowledge."

1298. "While in the physical, you feel it to be physical food and shelter.

1299. "And when we knock at the portals of your hearts, give us room to enter.

1300. "When you go into your own nature and understand yourself, when you read the mysteries of your being, when you look away from your position and earthly conditions up to these divine laws and see how great is the range, then you will begin to understand something of the mysteries of Nature.

(a) "Let this blow out into the beauty and harmony of perfect lives.

(b) "Here you approach a mighty truth, in whose majestic presence you feel inclined to lay aside your dusty sandals.

1301. "Friends, go away from sects and creeds, from bothering with them.

(a) "Stand face to face with a sublimer revelation.

(b) "Only as you build up these broad foundations can you rear a glorious superstructure against which all the winds of changing theories and the descending floods of mere speculative philosophy will not be able to prevail.

(c) "You might come and go as form; but as essences you could not vanish in the realms of eternal oblivion."

Then, continuing, Dr. Reed wrote his paper

No. 14.

(179.)

Death.

1302. "There is no death, friends.

(a) "Through the beautiful laws of Nature the tree throws off her leaves to take on something more beautiful when kissed by the soft winds of spring.

(b) "Why should this not be a lesson for each and every one of you?

(c) "Why should you fear to die?—or the proper word is 'change,' for 'tis only throwing off the old form for one with the same degree of added beauty as there is to the young beautiful sprouts of spring with a finished texture and more sublimated beauty.

(d) "Do you not pass the severed and withered leaf by, as something having lost its usefulness, and with tender admiration look upon the new life, the new leaf which has breathed its new beauty into the new life?

1303. "As it is with the leaf, so it is with you—every leaf stem is a cradle in which a germ is rocked.

(a) "Bye and bye, after Nature has run her course, the finer, more sublimated, shall spring from this old body of yours.

1304. "Just as the new leaf is born in the soft summer breeze, just so truly shall you be born into new summer life.

"See to it, then, that the leaves may be beautiful· for as it is with the neglected tree placed in the shade, so it will be with you.

"Continue to live in the sunshine of God (Nature).

1305. "Then so cultivate the old trunk of the tree that it will not bring forth pale dwarfed leaves, but sound and fully developed ones, which will afford delight to those who look upon them, under which the weary traveler may rest and be refreshed.

(Signed) "Reed."

No. 15.

(183.)

Spiritual Organisms of Same Elements as the Physical, but the Spiritual More Refined.

1306. "The natural result of the light of the great law of immortality of the spirit is seen in the rapid rise of intellectual powers among nearly all nations on your planet, within the past century.

(a) "You need no prophet's eye to foresee what will be the outcome of a general realization of this truth.

1307. "This explanation of the nature of immortality gives you a logical and demonstrable ground for the consideration of this phenomenon which has been the basis of all that have been embalmed in the sacred and curious literature of past ages, and your false conceptions will fade away in the dawn of the light of these scientific illuminations.

1308. "It is true, friends, that each type of life has a spiritual counterpart.

(a) "This is not a scientific speculation or hypothesis, but a physical organization.

(b) "So, by careful experiments, you can verify this law in many instances.

1309. "In earth life this power is dimly sensed, yet some can cultivate it and thereby become spiritually enlightened, as you are able to obtain ideas from the spirit world without the long and tedious process of having it strained through earthly channels.

1310. "Your existence proves beyond a doubt that a departed human being can inhabit your earth: for, if this does not prove the existence of a spirit, it does not prove the existence of an embodied spirit. So, you see, one cannot exist without the other. Therefore the same elements that compose your structure compose ours; only the elements of ours are more sublimated and refined.

"Friends, the mind continually yearns for the inspiration of the present.

1311. "These writings are from a previous generation of people, subject in their daily life to other surroundings and actuated by natures differing in many particulars from those that govern you.

(a) Hence, you are adopted by us as the representatives of our spiritual knowledge and aspirations. For you to be adapted to every people and every occasion is not wise or just. Nevertheless we are ever, with you, members of one great brotherhood, though in many things we differ.

(b) "All being subject to the great law of progression, we have advanced not only in our thought and science, but also in our views of the Supreme Principle.

(c) "Many of you seem to have overlooked each other in the same path down through the dark ages of superstition.

1312. "Theology of the present day differs from that of the past—in so far as the views and relations to each other and of your present and future existence, it takes a much broader scope. You grasp it with the hands of a stronger and more rational faith. And with the great fact of immortality your thoughts and feelings are inspired, so that your songs of praise, your words of cheer, and your devotional aspirations may be harmonious responses to the highest conceptions of the soul.

"This has been called forth by the stirring events transpiring around you.

1313. "The spirit world is fully expressive of these higher and glorious truths within you that move your thoughts to action in behalf of an absolute freedom of mind and body, supplying your present wants and needs; and that every reform, religious, political, social, and domestic, may find within this that which will cheer the soldier in life's great battle.

1314. "Like the music you hear in the sweet chain of affection for those you love, gently the current comes like a soft summer zephyr, kissing your brow, so this soft chain of affection melting all your harsh nature to tears.

(a) "Like the soft summer rain or gentle dewdrops making your lives sparkle as does the dewdrop when kissed by the sun.

(b) "Love, affection, and a smile for the dear ones who have passed over.

(c) "Love, affection, and a tear for those who remain with you still struggling up life's highway.

(Signed) "Reed."

No. 16.

(201)

When Thought from Spirit Can Reach Earth Free from Creed and Craft, Man Will Mount up Swiftly.

1315. "As the soul of man is able to unfold in greater power and perfection in the spirit world, so its methods of thought-expression will be lofty and sublime. When it is able to send these ideas back to the mortal life untrammeled by superstition or craft, you will shine with a divine radiance, for it will lift you to a higher concert of the meaning of life itself.

1316. "You will not leave the plane of earthly thoughts, although you never will be able to enter again the mortal state, in rebirth, and exhibit there the neglect of the law of spiritual unfoldment.

1317. "Above all, friends, you must teach the women of today that to them is delegated the work of unfolding in no slight degree the character of the forming spirit as well as the embryonic body. The mother's soul should expand with love and hope of eternal blessedness.

(Signed) "Reed."

Time, 42 seconds; 142 words; $3\frac{1}{2}$ words per second.

No. 17.

(206.)

Spirits Thoroughly Preconsidered This Undertaking.—Spiritualism is Scientific Religion, but Science, along Other Lines, has Had to Endure Sneers Even of Scientists, and Wait Twenty-five or Fifty Years.

1318. "You are conscious of this happy truth, friends; and, feeling that the interest of Spiritualism is growing into favor with the people everywhere, you are consulting with friends both in spirit and earth life who weighed this undertaking with great earnestness; you venture out; and, after a year of close and indefatigable labor, propose to present to the world these great truths.

1319. "We are thankful, friends, that you have lavished upon us your kind tokens of regard. Words are inadequate to express the gratitude we cherish for the sympathy and assistance of so many workers in our arduous cause.

"We have aimed at justice to all from the foundation of truth.

1319. "Spiritualism is scientific religion, tending to more thoroughly cultivate the religious nature, perfect individual character, and harmonize society.

"Let these few lines be used that golden truth may be deeply engraved upon your memory.

1320. "Now, friends, science has taken her honor when even the stars have not been exempt from being blotted out from the firmament by astronomical agnostics.

1321. "Chemistry has been obliged to wait, even in her scientific formulas, sometimes a quarter- or half-century, before being accepted as chemistry realized.

1322. "Men in the foremost ranks of science have endured the sneers of their fellow-scientists.

1323. "Spiritualism, and truth, and facts, and honesty, are in many ways synonymous, while unpopular.

(a) "But when fully realized in its true sense, Spiritualism will be appreciable and become the high standard for society to live and act by.

(b) "We shall endeavor to make the subject so plain that a child may understand.

(c) "Why should these teachings be ignored in this age by those claiming to believe that they existed in the past ages?"

(d) "The laws of Nature have not changed. The same laws that governed and controlled the universe thousands of years ago govern it now."

(Answer to Question 6.)

1324. "We visit each other from sphere to sphere the same as you visit your friends on earth, only it does not take us so long to make our journey."

1325. "Man is the highest development of known intelligent individuality existing on your earth sphere and is the result of time in development and unfoldment from the lower order of animals."

1326. "The laws of Nature are unchangeable. You will see the unfolding process going on in all stages of life as you do in lower forms of life."

(Answer to Question 205 a.)

1327. "Electricity is an action by which the nature of a substance is changed. A combination of elements coming together causing electricity also assumes the form of heat." (205 n.)

1328. "Electric light is produced by having the poles tipped with charcoal and then drawing them a little way apart. The light is not due to the burning charcoal: for it is as bright when made in a vacuum where the carbon cannot burn at all." (205 n.)

No. 18.

(224.)

More Spiritual Light to the World in the Last Fifty Years than in the Preceding Five Hundred Years.

1329. "Spiritualism is not in its infancy as it was thousands of years ago, when people were so grossly ignorant as to think all the manifestations were from the devil."

1330. "Your Bible does not teach that all the manifestations were from Satan."

1331. "The world has suffered by ignorance too long. The destiny of man will henceforth be better understood."

1332. "Friends, Spiritualism has taught more truth to the world in the last fifty years than had been shed upon the world in the preceding five hundred."

(a) "It has educated people to think for themselves."

(b) "Thought is the life principle of the great center of intelligence."

(c) "It has aroused the finer minds to investigate these divine principles."

(d) "Day and night you are taught dogmas of church creed."

(e) "Spiritual light is now streaming, and false teaching being banished from the minds of men."

(f) "Stand firm, noble workers in the form. Around every one is formed a band of spirits.

1333. "We are trying to crush the error existing among so many creeds. We depend upon workers, to help us, who are still in the form. Thousands are hungering for this light and knowledge, and yet how few there are who have the moral courage to grasp the truth when it is presented to them.

1334. "Oh, my dear friends, your loved ones are still human, possessing the same love that filled their souls when they were with you in the mortal form. Death does not rob them of a single faculty.

1335. "On this side of life there are grand spiritualized minds working for the love of humanity. After we have demonstrated the after-life, we seek to open communication between the two worlds which will enable your loved ones gone before to speak to you of their change called death.

1336. "Dear friends, this is a world of beauty, melody, and happiness; yet the material eye doth not see. Bridge the river of light so you may cross softly over; fear not the rolling tide, but cling to the truth, and it will carry you over the bridge safely.

1337. "We talk and write best in presence of intelligent people. We cannot display our powers of rhetoric or elocution in the presence of a fool, no matter how much wealth he possesses. Such people should keep out of circles. They cannot comprehend the philosophy of Spiritualism as taught by us.

(Signed) "Reed."

No. 19.

(241 b.)

Spiritualism as a Growth.

1338. "You now see that Spiritualism is a growth, and a process maintained and secured by an everlasting principle.

(a) "We have in our possession a power that must shake the world.

(b) "We leave others to expound this philosophy and teach the world of mortals lessons which Spiritualism conveys to man, pointing out to humanity as it does, through bright and glorious teachers like these, the broadest pathway of living facts.

(c) "These phenomena appeal to the senses of man and shake old and deep-rooted convictions that are grounded in error to such an extent that they totter with decay and fall.

(d) "In spite of all that seems empty and filled with shadows, you know this is a grand truth to which you can all cling. We assert that the cause was never more useful than it is at this day, and that it never was more powerful than at the present time.

(e) "It is engaging the attention of the clergy, and gradually compelling them to be convinced that there is an underlying and

everlasting truth which they dare not push aside. We know what they assert from abroad as well as at home.

(f) "There is going on a thought for the investigation of the spiritual phenomena which will produce its sure results.

1339. "Therefore, we appeal to you all to stand firmly by the truth. There is to be a grand shaking up in your midst, so stand fast by what you know to be true. Have nothing to apprehend, friends: for those who are not certain of themselves to look well to their surroundings, as they are likely to be swept away in the grand upheaval which is now approaching.

1340. "The hypocrite will be wholly swept away, so as to give room for those that are pure to enter.

(a) "Those that are decayed must be cast out from your midst, so that whoever will remain may do his useful work.

(b) "You who are Spiritualists cannot avoid or shirk from your duty, for it is sure to come. You need give yourselves no concern, however, if you endeavor to do your best with a sincere and honest purpose.

1341. "That which you cannot master, leave to higher powers and mightier forces than you control or possess. All of this training is necessary to your mental growth.

1342. "No one can successfully study anything in nature without adhering closely to the laws that govern it.

1343. "If you seek to communicate with any one at a distance by means of electricity, you must first establish a medium of communication. So the sooner you understand the laws the better.

(Signed) "Reed."

No. 20.

(251.)

Death but a Second Birth.—No Escape from the Results of Life.

1344. "Spiritualism shows death to be as natural as birth, and the same thing—the former to be birth into spirit life.

(a) "The one is just as essential to complete the full programme of life as the other: therefore, when properly understood, you no longer have the fear of death. Death, which is considered dark and dismal, and known to be universal to all, is but a change.

(b) "In the most elevated moments you see how mathematically certain every act is followed by its legitimate consequences.

1345. Every volition of the mind of man is forever engraved, in readable characters, upon something.

1346. "In the various relations subsisting between man and Nature, I know of no compromise policies, no actual atonement, no possible way to escape the plain results of life.

1347. "The garment of materiality which now subsists between you and the spiritual will one day drop off.

(Signed) "Reed."

No. 21.

(261.)

1348. "Do not get the impression that we may lead irreligious lives and all will go well with us.

(a) "You never can have the direful effect of sin impressed upon you so strongly as by what you have learned through Spiritualism. You have never had the transcendent importance of character so impressed upon you.

1349. "The old view, put before a wicked man, of a hell that is inevitable with tortures inconceivable, and whose duration is endless, filled you with a vague horror; but, as you emerged from childhood, it grew more and more vague and unreal to you; and, long before you began to confess, even to yourself, any doubt about it, you can see that it was not making the impression of an actual truth upon you.

1350. "But Spiritualism teaches that if a man descends into the pit of sin on your side of life, he has got to work his way out of it over here by slow and most painful struggles upward for years. The hell is in the man's own soul.

1351. "Therefore you must keep yourselves pure if you wish to have the help of pure spirits.

1352. "You must be unselfish, and upright, and truthful, if you wish to make your hearts a castle that devils cannot enter.

1353. "If you open the door and let in devils, the good spirits cannot abide there, and you become a prey of the evil ones.

1354. "You cannot conceive how the lessons of virtue and goodness can be better taught than by Spiritualism.

1355. "You must remember, friends, that the power rests within us—to us you must give account. But you may comfort yourselves with the thought that we are your father, ever ready to help you—asking for our trust another love.

1356. "And after you have wandered in imagination over the whole universe, you ought not only to be *able* to say, but to *love* to say: 'Whom have I loved thee in spirit and there is none upon earth that I desired beside thee.'

1357. "It will take a lifetime to know all that is to be learned in this philosophy. This is no superficial theory that can be learned from books alone or from institutions; but it is individual growth and experience that settles conditions in the minds of all thinking persons.

(Signed) "Reed."

No. 22.

(283.)

(See Denton's No. 12, pars. 1670-1675.)

No Miracles Possible, for Immutable Law is Supreme.

1358. "These facts show that in the whole realm of being nothing takes place excepting through the most absolute system —through consecutive process of cause and effect—and it all

shows that God himself, who is the life of the whole, works according to law.

1359. "If gravitation had ever been for a single moment suspended, or the amazing force of chemical affinity turned into something else, then you might lament in bitter anguish: for it would show that there is no immortality in the plan of things and no absolute basis for science and unerring knowledge.

(a) "If any power in or about Nature had ever been known to act in this arbitrary way, it would bid farewell to all arrangement and be prepared for the worst: for who shall say that such a lawless being may not choose to blot the universe from existence?

1360. "Many superficial thinkers and philosophers cry out 'Atheism!' and declare that 'You are banishing God from the world whenever you show that this immutable law reigns everywhere and that these things are being developed by an absolute system of evolution from lower to higher conditions.'

(a) "Who but the infinite Spirit Power and Wisdom could ever bring about such wonderful results as these?

1361. "A way with devils, and dogmas, and traditions, and fears, and superstitions. Sweep aside the cobwebs that encircle your eyes. Then lift the vail, clear up the mists, let in the light, illuminate your soul: for then, at last, you may see the shining ladder, which links your earth to this world and upon which we are ever descending and ascending.

(Signed) "Dr. Reed."

No. 23.

(286)

Spiritual Body may Temporarily Leave the Physical and Return, but must Hold Magnetic Connection.

1362. "The spiritual body, friends, can unite with inanimate electricity and travel somewhat as your physical body travels on earth. But while it is yet gone temporarily from the physical body, it keeps up a connection with the physical and returns to it before death ensues—but not always.

1363. "There are cases in which the physical body is asleep during which the spirit has power to see and know things intelligible. You have amongst you those who have slept soundly even while they talked on.

1364. "That should be evidence to you that there is a spiritual body within you capable of manifesting intelligence while the gross matter is unconscious.

(a) "You all know that you dream while physically asleep.

(b) "You have within you that which can think, even while your bodies lie dormant and helpless.

(Signed) "Reed."

No. 24.

(293.)

Photography in Astronomical Investigation and Discovery will Soon Make Revelations to That Science.

1365. "The brain cannot always take in the perceptions of the eye fast enough, and the eye is not sensitive to images whose brightness falls below a certain limit.

1366. "In photography a prolonged exposure may be made to compensate for deficiency in luminous power; and, the sensitive plate being competent to respond to quicker vibrations than the eye, it is possible to obtain photographs of celestial objects radiating light which the eye is not adapted to receive.

1367. "The power of photography to portray the nebulae has been thoroughly demonstrated.

1368. "The art is being and has been applied to the aberration of comets, and will be brought into play for the paths of meteors, the discovery of new planets, and other purposes, now hardly thought of.

1369. "And here allow me, if you please, one digression. Let me warn you mortals to be careful how you speak and think of us who have departed the mortal life. Let your thoughts and words be as charitable and kind as possible: for by so doing you furnish a beacon light that will brighten our paths upward.

1370. "If you speak ill of us, you then hurl a stone at us which will drag us downward; but we will come up, while you will be left in darkness to struggle on through days and ages.

(Signed) "Reed."

No. 25.

(202.)

Spiritualism Demands Investigation, Destroys Superstition, and Also Destroys Infidelity in Future Life.

1371. "Spiritualism is before the world for investigation as to its claims, demanding that its assailants either investigate or cease to bear false witness against it.

1372. "I affirm that Spiritualism alone stands against all superstitions; therefore it is absolutely destructive of superstition, because it demonstrates and shows a cause for every effect brought home to human consciousness. It is that which surrounds you and of which you become conscious that enables you to draw conclusions and make deductions as these things are impressed upon your mind.

1373. "On the other hand, Spiritualism destroys infidelity in the existence of man after your sphere of life closes. This is one of the legitimate fruits of the tree of Spiritualism, which the clergy designate as the very worst tree in the orchard of necromancy.

1374. "There are thousands of clergymen who are hungering for this knowledge, and there are thousands of others who

have attained this knowledge secretly, quietly, and just as they dare leave the haunts of superstition and break the bread of truth.

1375. "You have had many clergymen tell you that they had a sort of faith in what they preached, but they had no knowledge of this truth.

(a) "Theologians seem to think that what a man *believes* is more important than what he *is*.

(b) "Spiritualism, when rightly understood and directed, becomes beautiful and ennobling to mankind.

(Signed) "Reed."

No. 26.

(306.)

Man Should Devote Himself to Experience in the Spiritual as Well as in the Material World.

1376. "Kind friends, almost all knowledge comes to man through experience, and he has attained his present degree of civilization and perfection through long ages of experiment.

1377. "But, as the mind has been chiefly directed to investigation of the physical world instead of excursion into realms of spirit, therefore the knowledge you have of these obscure truths is imperfect.

1378. "Now it is necessary, in order to understand the spiritual laws and principles governing this world, to devote the same care and patience in investigation of it that are found indispensable in obtaining knowledge concerning the world in which you live.

1379. "Let the people know that this world is a real world, and kings and queens, emperors and popes shall no longer coin gold out of the ignorance and misery of the multitudes: for this knowledge, covering the earth as the waters the ocean-bed, would become man's savior even on earth.

(Signed) "Reed."

No. 27.

(1313.)

No Cathedral so Grand, No Temple More Sacred than Open Fields of Spiritualism.

1380. "In the sad hours of trial, when human hope seems lingering in its sockets, it points to the golden rays of the setting sun, or some fairer land, where sorrows leave and mourners no more walk the streets or sing the dirge of death.

1381. "This cheers the red man in his lonely hut by pointing to him some future paradise—a better hunting-ground, a land of plenty and of perpetual summer; a land where the chase of deer will be no more, where the aching head will cease to throb or the scalding tears to fall as dewdrops upon the cold face of the sleeping dead.

1382. "This is a land where, in your eager fancy, you may rove in the gardens of beauty and listen to the music of birds and the enchanting murmur of rolling rills, and the gentle zephyrs as they blow along the sweet pathway of opening buds and blooming flowers or dance amid the pendant leaves of forests rare, where happy spirits dwell and immortal fruits on trees enduring grow.

1383. "Human art may unfold a thousand beauties and give to the world important lessons of wisdom. There is no cathedral so grand—no temple more sacred than the open fields of Spiritualism: for Nature's holy temples are ever those of freedom.

"No iron bolts, no costly bars can close their doors or shut us out from the spiritual gospel.

(Signed) "Reed."

No. 28.

(322.)

Worlds Inconceivable in Size and Number Moving in Silence at an Inconceivable Velocity.

1384. "Friends, this truth is the universal confirmation of Nature. It is not so much a source of surprise to you as was the apparent indifference by the greater portion of mankind with regard to the impending danger awaiting them.

1385. "Clergymen recognize this belief, in their theology, but their practices are so divorced from their theories and professed belief that they cannot resist the impression that their actions give the lie to their convictions.

1386. "Oh, friends, if the combinations of books written by different authors who entertain dissimilar views—the one proclaiming theirs to be a 'jealous God,' another declaring a 'God of love,' the one exacting vengeance, a tooth for a tooth, the other teaching forgiveness and love to one another.

1387. "If that great book be the true work of God, why are not a great number of the twelve hundred millions of the earth's inhabitants more acquainted with it?

1388. "If God by voluntary volition created the heavens and earth, and if he has destroyed cities, led children to war, and cursed nations with famine and disease by the local exercise of the Almighty: then, can He not create a law by which we spirits can return to earth's children?

1389. "Friends, surrounding you on every side are worlds innumerable and harmoniously divine. The sublime beauty here excels all language to express. Every world is decorated with lesser worlds like flowers of unutterable grandeur.

1390. "We are all flying through the fathomless realms of infinite space with the velocity of electric current, and yet we cause not so much sound as the dripping water. Our speed is inconceivable.

(Signed) "Reed."

No. 28½.

(349.)

Duration of Spiritualism.—Nature's Vast Sweep.—These Voices and Writings Utterances of Those the Church has Called Dead.

1391. "Spiritualism is everlasting because it ever has existed and ever must exist, from the nature and constitution of things; or, in other words, by the law of necessity, which is the law of God.

1392. "Nature's vast sweep knows no time—no beginning, no end.

1393. "Its central power is everywhere, its circumference nowhere.

1394. "This [Spiritualism] enhances all of philosophy, all of science, and all of knowledge.

(a) "To the naturalistic student this may seem cold and distant, but to the awakened inner spirit of man it is ever warm and full of consolation and endless beauty.

1395. "This [Spiritualism] is naught but the Infinite Divine ever proceeding—the supreme laws, the governing elements of the universe.

"These are the utterances of the loved whom the Church has called dead.

(Signed) "Reed."

No. 29.

(371.)

Oxygen.—Compound Oxygen.—Nitrogen.—Enduring Wealth

1396. "Thanks to the growth of intelligence, the exercise of free thought, and the thirst for knowledge, the darkness and thick clouds of ignorance are being dispelled before the penetrating rays of scientific research, and to-day you live under the beneficent influence of the highest type of mental enlightenment.

1397. "The discovery of compound oxygen treatment and its advent into the necessities of your modern practice have created a revolution in medical science.

(a) "Facts which had been ignored or overlooked have been demonstrated and established.

(b) "Ideas which were scoffed as imaginary have matured into opinions impregnated with realization.

(c) "This simple compound, a preparation of chemists, has usurped a position from which it can never be removed—its power is absolute, because natural. When its scepter once is wielded, its reign is lasting, peaceable.

(d) "It will stand all the shocks of earthquake theories; and by its very essences is proof against the usual nature of failures.

1398. "Do you comprehend that oxygen is an element, and recognize it as one of the main constituents of the air you breathe?

1399. "Without oxygen, life in any form could not exist.

- (a) "It of necessity is infinite.
- (b) "Its influence all penetrating.
- (c) "It forms a portion of your very tissues, as it does of your nature.
- (d) "Its presence determines the amount of activity in your system.

1400. "Its reservoir in the atmospheric constitution is perfected in union with nitrogen gas.

- (a) "The one without the other would be either too powerful or too mild.

(b) "Whereas as a compound, or rather mixture, they are so evenly proportioned as to enrich vitality, both of mind and body. These two substances then form a simple compound of oxygen and nitrogen.

(c) "Nor is this all. The ordinary compound of oxygen and nitrogen would not of itself cure disease. It would, under such condition, be perfectly inert or useless, except for the benefit attainable by changing from one atmospheric district to another.

(d) "In the natural composition of air these two gases exist in the relative quantities of one of oxygen to about four of nitrogen.

1401. "Enduring wealth. My dear brothers, your minds will become rich in intelligence of great ennobling ideas, comprehensive of your own nature, and your nerves will trill in union with the harmonious symphony of all the magnificent phenomena of the universe.

1402. "Evanescence wealth. A man may have all the riches of earth and still be poor in spirit.

(a) "A poor man in this sense is one who does not know that he possesses a spark of Divine Nature within him. He is entirely ignorant of his nature. He knows not the design of his existence or how to live purely and justly; nor can he perceive or appreciate the great changes that take place through death, to a more exalted life. All his ideas and aspirations are limited to the earth. Like one of the lower order of 'pursuit and possession.'

(Signed) "Reed."

No. 30.

(431.)

Life is the Cause of Organization.—Organism.—Machine that Life Uses to Manifest Itself

1403. "My experience recognizes the existence of spirit as determining life, and makes life the cause instead of the consequence of organization.

(a) "This enables you to reconstruct the parallelogram of forces, and strikes the balance of power, not between the mechanical force of the material particles themselves, but between these and the conscious power of spirit—the ego.

1404. "This is the resultant which apparently constitutes mind, viewing the intense and varied molecular action and the combustion—the deflagration of each tissue which attends the generation of every thought and is necessary to these manifestations.

1405. 'If you knew how this translation is accomplished, you would know exactly how those connexions between mind and matter are made; but you do not know, and can only rest in the knowledge that the brain is the mechanical mechanism by which the will of the owner of that apparatus is primarily manifested.

(Signed) "Reed."

No. 31.

(454.)

Life Consists in Musical Correspondences.—One Quality of Living Protoplasm is Adequate to Establish Such Relations.

1406. "Not only is this among the possibilities of living protoplasm to establish this connection, but that among the qualities of that pregnant substance, or of some of the material derivatives, is one adequate to the establishment of the required relation.

1407. "Chemistry has shown the composition of the dead substance—the number and proportion of the elements composing your bodies—even the mode in which its molecular units are, or may reasonably be inferred to be, compounded.

(a) "The extreme instability of the resulting combination and the extraordinary activities acquired are well known.

"This is life eternal and the organism which attains to this, in the nature of things, must live forever. Here is eternal existence and eternal knowledge.

1408. "All life consists essentially in correspondence with music. You should look for a future development in harmony with current developments—the extension of the last and highest correspondence in a new and higher direction in the world with which evolution culminates in an organism containing life eternal and an organism which attains to this, in the nature of things, must live forever, and herein is eternal existence and eternal self-conscious knowledge. (1738.)

(Signed) "Reed."

Rate, 477 words per minute.

No 32

(470.)

Three Laws Control Individuals.—At the Same Time They Are More or Less Governed by Influences of Spiritual Life.

1409. "Man is always under the control of three laws, which operate with an undeviating precision in his physical system, in his social relations, and in his moral and

spiritual relations to the world without and the world within him.

1410. "These laws require individuals to be harmonious in their physical organization, their social systems, and in their minds.

1411. "Inasmuch as you are only happy and harmonious when obeying the principles of these laws, then your entire existence is plain, and any deviation from them results in discord and unhappiness to an extent always proportionate to the extent of the deviation; and let it be fully and practically impressed upon your minds that there is no possible way of escaping these laws.

1412. "Some people's hearts are so steeped in false religions that their desires are wholly of the earth, and are entire infidels to themselves and to their convictions.

1413. "Many of them profess to believe in God and that they have a soul that lives after the death of the body, and yet in their self-naked infidelity their hearts are so hardened that when the very evidence of the truth of their own pretensions is placed before them, they deny it. How can we prove ourselves to such as these? When such people are born into the spirit world, their birth is so premature that they know not themselves who they are; but, being then in the light, they soon begin to learn the causes that lead on toward the throne.

1414. "When *you* speak of the intellectual world, you allude to the wisdom of man; but when *we* speak of the intellectual world, we allude to that above you from which you derive your intelligence.

1415. "When *you* speak of carbon, you allude to coal or diamond; but when *we* speak of carbon, we mean the elements beyond your research out of which your gross material is made.

1416. "Our field of research is more extensive, for we acquire knowledge of earthly things as you do, and we also proceed far with obtaining knowledge of the elements in the spirit world.

1417. "Beyond our first spheres in spirit life there is still higher sublimated existence: so the more knowledge you acquire on earth pertaining to these laws the faster will be your progress in the spirit world.

(a) "The scientific basis of Spiritualism is suggestive to all.

1418. "The author of this announces that the object of these investigations is to show that the spirit world has made known the highest moral and spiritual life of man. You will find that these conceptions are broad and lofty.

(Signed) "Reed."

Rate, 465 words written in exactly 1 minute of time. The reader should see *ante* par. 470.

No. 33.

(499.)

Transition.—Change.—Death.

1419. (a) "Death is a very serious kind of change, varying very much in degree.

(b) "To some earthly lives it is scarcely any other than a physical change: the continuance and identity in all respects of the spiritual being are clear and certain.

(c) "To others the physical change is the least part. Through painful vicissitudes, continuing long after the spiritual being is modified, sometimes with a tardiness which makes the change almost unbearable. But generally with more rapidity.

(d) "What, then, is death? Is it possible to define it and embody its essential meaning in a single proposition?

(e) "You must first set yourselves to grasp the leading characteristics which distinguish living things.

(f) "The living organism is distinguished from the not living by the performance of certain functions.

(Signed) "Reed."

No. 34.

(504.)

Each Person Has His Special Sphere.—The Varied Adaptability of Individuals.

1420. "There are, indeed, powers of a high order. The pleasures arising from the conception of these enter very largely into your admiration of all natural arrangement, architectural decoration, etc.

(a) "The delight with which you look upon us depends in no small degree on the perception of time employed and labor expended in these productions, but is an ennobling pleasure even in its lowest phase; and even the pleasure felt by us who praise the pleasure of the work.

(b) "So far the nature and effects of this power can be admitted by all. Consequently, wherever power of any kind or degree has been exerted, the work and evidence of it are stamped upon the subject. It is impossible that it should be lost or wasted, or without record; and, therefore, it has been the subject of a great power bearing about with it the image of that which created it.

1421. "Each one of you has a special sphere of use in the world of mortal, and also in the world of spirit.

(a) "This fact being universally recognized would lead each to seek his own especial place while in the body, and this cannot be done without the aid of the spirit world, unless these inherent tendencies are so strong as to lead the nature entirely in a certain direction, and then very often opposing circumstances prevent the entrance to this spirit sphere.

(b) "By this science it will be seen that some persons belong, by nature, to the intellectual plane, and deal entirely with things in an external plane.

(c) "Others live in the interior, and seek to penetrate the world, and learn from Nature her secrets.

(d) "Some are fitted for general business and large enterprises.

(e) "Others for transactions on a smaller and more varied scale.

(f) "Some are born to rule or ruin; some to sing.

(g) "Then, again, think of the family jars which might be avoided, and the sweet love and sympathy which might take their place, if each understood the other scientifically and could say, when any misunderstanding arises: 'He or she is the sensitive, and yet independent of Nature.'

(Signed) "Reed."

No. 35.

(512.)

The Spirit World Controls the Earth.

1422. "This is progress and development of the human race —the law of the universe.

(a) "The spirit world controls the earth. It puts forth its unseen hand and drags from the throne the potentate who would crush the people and take from them their hard-earned pittance, or push them back into dark corners of superstition and ignorance.

(b) "It is this occult force that overturns nations.

(c) "The step of Justice seems slow, friends, in reaching some nations, while it overtakes others with rapidity; and, wherever there is oppression and an attempt to stay the hand of Progress and enforce ignorance, there Justice appears in the form of revolution and war—that is foreordained; then the oppressors feel the influence of the spirit world which regulates and governs all things and leads you through darkness to a higher form of intelligence.

1423. "The surprise which awaits you in this remarkable world will be so overwhelming that you scarcely will be able to do justice, and can only hope to give a faint idea of the happiness you will have realized in awakening to consciousness.

(a) "Then what is more beautiful, more just, more rational, more in accordance with Nature, and more beneficial to mankind than these teachings laid down by us?

(b) "There is nothing to be dispensed with, and nothing lacking. Every form of duty which is capable and necessary to render people happy is embraced in this doctrine.

(c) "We not only give to the people the most complete code of morals, but we give most sublime and exalted ideas of man's

inward self. We give glimpses of the nature of the soul and of the great universe—not such as is taught in theology under the name of God.

1424. "We teach that the spirit of man is a refined material element, an ever-active essence of immortal existence, and that it is an emanation from the active principle of life."

1425. "That in its original nature it is pure, and by its alliance with grosser matter in the form of organized beings it is capable of continuing pure and becoming improved, if you live in conformity with the principles of Nature. My friends, though dead in body, yet alive in spirit."

1426. "Dark, cheerless, and more than brutish idea to think that man ceases at death."

(a) "To entertain this idea is to rob man of all his noble aspirations in life and to make his end one of misery and regret."

(b) "Why should man aspire to be good and noble, if there be no life after he has passed through the scenes of strife in your world?"

(c) "Then realize all the refined conceptions of beauty, grandeur, magnificence, fondness, love, and friendship—eternal truth and justice."

(d) "Why should you have no other world than yours to develop the refined germs within you?"

(e) "The idea that man ceases at death is a contradiction in itself."

(Signed) "Reed."

This has 489 words, written in 43 seconds; the astounding rate of 680 words per minute.

No. 36.

(519.)

The Inadequacy of Earth Life to Satisfy Soul Capabilities Evidence That Its Career Must Continue.

1427. "For what is the living man but a portion of the essence. If so, how can that portion be destroyed? Does not everything in the universe have a befitting place for the soul of man?"

(a) "It cannot be in your world: for there man's soul is imprisoned, restricted, and thwarted in its aspirations and thirstings after righteousness."

(c) "Where, then, can his soul bask in the sunlight of unrestricted freedom, unthwarted in its various tendencies, if there be no other realm but the one you live in?"

(d) "Yes, friends, there is another life after yours on earth."

(e) "The Divine Soul within you scatters abroad its seeds of love, truth, justice, charity, and sympathy in the world; but you find it difficult to cultivate them and bring them to maturity."

1428. "You pass the shades of death, which is only a transition from your world to another of greater beauty and perfection;

where all your pure and noble affections and desires will become realized and perfected.

1429. "Your virtues and noble principles will buoy you up beyond the earth's attraction, so that you will not be held to it longer than you choose.

(Signed) "Reed."

No. 37.

(538.)

What Little was Formerly Known of Psychics was Kept from the People or Presented to Them as Magic.

1430. "The physical or scientific knowledge is limited these days, yet you know as much as any who made pretensions to learning, and more than the generality of men.

1431. "There was very little scientific investigation—only blow and guessing, so very little was known of these phenomena of Nature, except as acquired through common experiences, and the little was a secret from the people.

1432. "Instead of being used to their enlightenment, the secrets of Nature were taught in the colleges under the awful name of magic and as something emanating from supernatural sources.

(Signed) "Reed."

No. 38.

(556)

Churches Discarding the Eternal Punishment Dogma.—Schools Improve as Corporal Punishment Ceases.

1433. "How cheering it is to see how rapidly the churches are discarding the old doctrine of eternal punishment. They now have but very little in that monstrous dogma; and clergymen, in the orthodox churches, are daring to come out more and more openly in favor of this spiritual doctrine.

1434. "Just think of it, friends! Many cases of suicide, insanity, and death are caused through its influence on people's minds. Yet the difference of belief with a half or even a quarter of a century is immense.

(a) "The long, sour, and sanctimonious faces are disappearing, and more joyous expressions are taking their places.

1435. "Men who worship a stern God are themselves stern; and the fact that past generations have produced so many fierce, unloving parents is certainly one cause, even yet, why the world is so afflicted with hard, selfish hearts, though better than it has ever been in the past.

1436. "I have had the privilege of visiting several thousand schools of learning in all parts of your world, and I can truly say that of late years, since corporal and brute-force punishment have been mainly abolished, the self-respect and good deportment and studious habits of many pupils have vastly improved; while

school life once was such gloomy experience to me as it was to all young, it is becoming more and more delightful.

1437. "How absurd, then, to suppose you must still proclaim dogmas of terror in order to frighten people into doing well. Fear is the basest and meanest of motives to appeal to—fit only for cowards and absolute barbarians.

1438. "It is shown that even your red men can be ruled better by love combined with justice than by artillery.

(Signed) "Dr. W. H. Reed."

No. 39.

" (580.)

The Ministry Not All of True Manhood Working for Souls' Salvation, but Alone for Self.

1439. "When the clergy sit under the porches of your temples, they spread abroad 'their phylacteries' that the people may notice them; and, with all the formula of pious mummary, they perform the customary evolutions and prayers, when, at the same time, neither sanctity nor pity dwells in their hearts. Why do you call on them to testify to the truth of their speech, such as you feel sure have but little truth within them, but only desire to deceive the people? And this deception in order to bind the people with heavy burdens of taxes, of offerings and presents; so that such hypocrites and blind guides may live a life of laziness while gorging upon the good things of the land which they rob even from the poor and needy. Oh, such base hypocrites! unworthy the name of men: for true manhood is not in their nature. Yet they expect the highest seats in the chambers when they go to feast, and to be treated with all possible marks of reverence by word and action.

"They are not content to receive the ordinary salutations of men, but the form of the saluting party must bend so low that the fringe of their garments touches the ground.

"In addressing such the speaker is not permitted to use the proper name, but must, in the most reverent manner, say 'our worthy lord,' or some equivalent expression; but it is my serious judgment that, in some cases, a mad dog would be more worthy the greeting, 'my lords or right reverend sirs.' In many cases, in many lands, they take from the people even their lands and houses and the finest and fattest of the flocks. In tribute must go cattle, harvest, wine, oil, gold, and silver.

1440. "And what benefit to the people all this plunder? In heathen, pagan, or Christian land it is only for the benefit of the same hypocrite claiming to be able, in some sort of vicegerency, to open or close Elysian gates, by intercession.

(Signed) "Reed."

No. 40.

(594.)

The Designing Methods Used to Keep the People Ignorant.

1441. "And the benefit the people receive in exchange for so much wealth is a long, sanctimonious prayer, a blessing ejaculated with a pious ruffle, the singing of an old song, and a little discordant music."

1442. "By a system of barbarous superstition, a code of crude laws, and the enforcement of tyrannical customs, they prevent their people from becoming enlightened, and thus you are shut out from the knowledge of true light of Spiritualism. They are so contracted that they cannot receive a single truth that we state and demonstrate. Yet all their expansibility is so immense that they would take as true those false teachings, their absurd and ridiculous statements, constituting their systems of superstition which their temples embrace."

1443. "The time is not far distant, friends, when those vast temples with all their corruption shall tumble to pieces. Then the masks of your priests shall be torn from them and they will be exposed in all their follies and corruptions."

1444. "We wish to free the minds of men and women from these phantoms, the demons, and all other evils which are engendered by ignorance and superstition, the enemies of man's immortal soul, through which they have so long wandered in error and confusion; to eradicate from the fields of our friends all the tares and rank weeds of man's hatred, malice, revenge, and to try to cultivate the heart and sow therein the seeds of love, truth, and justice toward one another. These are our designs in spirit: live a life of peace, harmony, and justice, and attend to the cultivation of that immortal principle within you. Then you will progress in all that is good from day to day and age to age, until you arrive at that degree of perfection when you will know what is true government and how to govern yourselves."

(Signed) "Reed."

Time, 36 seconds; 313 words; rate, 520 words per minute.
(Review par. 594 and context.)

No. 41.

(628.)

The Jehovah an Imaginary Figment.—Gods of All Ages but Conceptions of the People of the Time and Place.

1445. "The God who has been taught for the world to believe in under the name of Jehovah is nothing more than a figment of the human imagination, bearing a correspondence in nature and attributes to the traits of character and peculiarities of man."

1446. "Gods, as worshiped by mankind in every country and in all ages, have been represented in their nature according to the gross conceptions of the people of the time and place."

1447. "They are the ideal images designed by certain cunning men to represent and account for the various mysterious phenomena of Nature, of which man has been ignorant."

1448. "When you gaze upon the starry firmament with all its glittering lights, and endeavor to imagine what they are, you find your mind a blank; you seem to be an insignificant speck, not included in any of the great systems of greatness and grandeur."

(Signed) "Reed."

No. 42.

(662.)

God.—The Church.—The Devil.—Green Pastures, but the Wolf Is There.

1449. "My friends, a great deal of time is spent in telling that angry God how good he is to them and in uttering praise to him."

(a) "A great deal of it is spent in telling how mean they have been."

(b) "They are much like a flock of sheep which have got over the fence where the grass is higher and greener and the water better."

(c) "You ask God to save you from the devil: for, like a hungry wolf, he is waiting for a fresh lamb."

1450. "You are then taught that all human suffering, even death, came into the world simply because the first man and the first woman ate apples which grew in the orchard where God put them, which your God said was unhealthy food and man must not eat."

1451. "But the devil said it was splendid fruit, the very best for man in all the garden."

1452. "So you see, friends, that God lied and the devil told the truth, for the fruit was good."

1453. "But God wished to deceive you even in that direction; but he failed in that, like he has in many other instances."

"Can you worship a God of that nature? I ask any rational person."

1454. "You see, if it had not been for the devil, as they call him, or it, you would not dare to eat any fruit to-day. So, I think of the two, their devil is the better one: for he did not wish to deceive his fellow-men."

1455. "This may be strong, but it is the literal truth of their teachings."

1456. "I write this, this evening, for the purpose of demonstrating the idiocy of such teachings as they claim to find in the book they call the word of God."

1457. "And the purpose of such teachers as Talmage is to keep men and women, and children who are growing to be men

and women, as useful subjects for the purpose of tribute, as tools for cunning and designing religious teachers.

(Signed) "Reed."

No. 43.

(691-692 a.)

The Priesthood Alarmed at the Growth of Spiritualism.

1458. "The great body of the priesthood is at last aroused and up in arms against you, and why? They perceive that a light has been shed all over your earth by which the people have been enabled to see the gross ignorance and mental slavery to which they have been brought by mercenary priestly rulers.

(a) "Thousands, tens and hundreds of thousands of people have already shaken off the trammels of priestly superstition.

(b) "Thousands of men, born aspirants to this truth, hail the prospect of a general emancipation from the mental slavery imposed upon the people by their barbarous ancestors.

(c) "The minds of the people have been aroused. Their united voices begin to murmur like the low rumble of the distant thunder which announces that a storm is nigh.

(d) "The pinnacles of their mighty temple begin to totter and the priesthood to tremble: for the toiterings are signs the former will fall with a mighty crash and bury them in its ruins.

(e) "This, then, is the cause why your enemies are up and opposed to us, endeavoring to thwart our proceedings.

(Signed) "Reed."

No. 44.

(708.)

There will Be No Good Government Except by a People Having Innate Goodness upon Which to Found It.

1459. "What are the leading principles of the people? Firstly, the belief of a powerful, inconsistent, vindictive, jealous, cruel, and revengeful God, possessing all the traits and character of the human race. According to the history given of him, each people worship him as a being after their own nature. That kind of a God is an impossibility in nature.

1460. "Another principle of their belief is that God made the world and all other things in six days, by his word, for man's especial benefit. He wished man to progress and be happy; so he made a tree of evil to tempt man to do wrong.

"Man and woman both do wrong. Then again God curses them and all their posterity for doing what he made them to do.

1461. "They try to destroy your good cause and work by aiming their guns of enmity at you, bent on your destruction; and should they gain that point, they will extend their persecutions to all of you. You must not quail at any dangers that may come from the commencement of their battles, but resolve to devote all your energies, time, and worldly goods to this cause."

1462. "My brothers, the only fear we have is for you and the good cause of your labors. Should your enemies prevail, they will assuredly extend the same persecution to you and perhaps to the many thousands who have shaken off their priestly yokes.

1463. "Their minds are not constituted of the right elements out of which to construct a good government.

1464. "They never have had a good government; and as long as they are of the same nature they never will have one of their own.

1465. "A good government must be founded upon good and just principles. These principles must be established facts, derived from a knowledge of man's true nature and the nature of things by which he is surrounded.

1466. "When the mind of a people consists of principles of Nature, then they are capable of constructing and establishing good government of such principles, and then the government established will be more or less perfect.

1467. "Now, if you examine the minds of the people, generally, you will find there is not an established principle that has received its origin in an established fact which is derived from a knowledge of themselves or of anything around them.

"What materials are these ideas which constitute the mind of the people? Are they philosophical facts and conceptions founded upon truths? Not a bit.

1468. "Their ideas consist of nothing but erroneous conceptions, absurd fables, odious lies, grand misconceptions, base prejudices, and craggy hallucinations.

(Signed) "Reed."

Time, 50 seconds; 442 words; nearly 9 words per second.

No. 45.

(730.)

Earth Life but the Lower Realm of the Spiritual.—Sunlight and Heat Not from Direct Rays of Sun.

1469. "This shows the absurdity of the term 'supernatural' as constantly used by the ignorant world for celestial realms themselves are but the sublime and more exquisite side of nature; while the coarser side of nature, which you more commonly term material, is but the lower realm of spiritual life. Man while yet in the body—the earthly house—is a spiritual being as well as when out of that body in one more refined. And many spirits out of the earthly body are so weighed down with worldly elements that they cannot rise into the more exquisite realms that exist above your atmosphere.

1470. "It shows the stupidity of scientific men to call this the realm of supernatural with which science has no concern.

1471. "Nevertheless this is the most magnificent department of science ever opened up to man or angel. This contains

the basic principles of the true knowledge of force, revealing the philosophy of life and the intensity of the human soul.

1472. "I wish to say that the sunlight does not come from the direct solar rays themselves, but from their impact and chemical action upon earthly substances.

1473. "These actions warm your atmosphere near the surface; and, by connection, to a considerable distance above, as your scientists well know.

1474. "The earthly heat is caused by the coarser portion of the solar ether coming in contact with the coarser atoms of earthly substances which correspond to them.

(Signed) "Reed."

No. 46.

(737-738.)

Hypnotics.—Immensity of the Stellar Universe and Governing and Creative Energy Therein.

1475. "Friends, there is a principle or power that pervades all animated nature: by some termed life; by others, spirit.

"This power is the same in all beings, but more expressive in man; though in some it is weak, in others it is very strong. Some men, who possess this power in an extraordinary degree, are capable of acting upon their weaker fellows, producing good or evil effects as their various dispositions direct them to act, and the nature of the subject will permit. But when this power is examined with benevolent design, much good can be produced to your fellow-man.

1476. "We have worlds innumerable. Our worlds are similar to yours; but so numerous that it would be as easy for man to count the particles in the atmosphere as to number the worlds that exist throughout this vast extent of universal space.

"To your eye these starry luminaries are invisible, and yet the smallest of them is nearly as large as the earth you inhabit; while the greater portion are hundreds and even thousands of times greater in bulk.

"Of such vast extent is the distance of the nearest star that a bird of swiftest wing could not fly the same extent of space in many thousands of years.

1477. "Within these central spots exist that Great Power, the Great Soul and Mind which is the source of all life that exists throughout the boundless expanse of matter and of space, the great universe of life, of light and love and motion, whom all mankind feel and acknowledge.

1478. "The vast material elements wrestled and struggled with the infused life of Divine Love and burst throughout the vast extent of space, forming themselves into worlds and satellites, whose motions gradually submitted to law, and at length assumed the magnificent display of starry constellations you now behold, comprising your vast expanse of universe.

1479. "This ascending and progressive work of organization is by successive spheres of development, and all bound together by the mutual bonds of interest and dependence; the higher being developed from the energy of all of the lower, until the powers of each sphere are developed to its ultimate design.

(Signed) "Reed."

No. 47.

(741.)

It Requires a Sufficient Degree of Development for a Man to Receive and Perceive the Spiritual.

1480. "When the organization of man becomes sufficiently developed and matured, it then becomes qualified to receive the impress of spirits upon the tablet of the interior life, by which you become developed into spiritual intelligence, which constitutes an offspring of the impressions of the divine essence of love.

"It is by the development of this interior spiritual intelligence.

1481. "When earth's children can be no longer sustained upon earth, we receive you within our mansions under our own especial care, where the elements of your spiritual being become developed into a still higher state of perfection.

(Signed) "Reed."

No. 48.

(752, 754-759.)

The Law of Solicitude Governs and Controls All Things.

1482. "By this Divine Love you have the impulse to awaken and form all passive matter into the beauteous universe, as you behold it. By the Infinite Wisdom you may be enabled to plan and design and put into execution.

1483. "By this law of solicitude we control and continue to govern everything in order. Whence the hope that this magnificent work will ultimately rebound to your glory and satisfaction.

1484. "This penetrates through all material things, thrilling throughout the being, and swelling the bosom of Nature.

1485. "The most minute atoms are brought into alliance by this divine sympathy, and every germ of the vegetable world that bursts into life, expanding in beauty, kissed by the beams of light and nursed by the honeydews of Nature, is conceived in love by these divine essences.

1486. "Every creeping thing—fly or insect—reproduces its kind from the same power.

(Signed) "Reed."

No. 49.

(769.)

The Conjugal Relation.

1487. "Your passion of the conjugal love of man and woman, coupled with pure and holy desires, develops all the divine

affections, which are necessary to man's happiness on your earth; and, when it is commingled with noble aspirations and exalted ideas, as proving all that is beautiful, lovely, good, and magnanimous, then it will be open to you in the realms of spirit after you have passed the terrestrial career. Then you enter the presence of the Divine Spirit from whence you came. Pardon me, friends, if I do or say anything unseemly—not in accordance with your views on this subject. The subtle powers of your nature are not beyond our control. Eagerly have you listened to the wisdom of words imparted to you by us spirits. Clearly and justly do I hope you may appreciate these explanations of this divine philosophy.

(Signed) "Reed."

No. 50.

*Sermons All over the World Formed after the Same Plan and Design:
To Excite Fear.—This Feeds the Hospitals for the Insane.*

1488. "All over your world the sermons are, with rarely an exception, formed after the same plan and direction, and to the same end: to excite fear.

1489. "One boast of the clergy is that their special mission is to thunder out the wrath and curses of the Lord. They also declare that all mankind, a very small portion only excepted, are doomed to eternal misery. They delight in telling their hearers that they would be roasted on great fires and hung up by their tongues and lashed with scorpions. They stand and see their companions writhing and hopeless around them. No wonder that, with these ideas before the people, their reason should give way, and that a religious mania should set in under such influences, and that some, in blank despair, put an end to their lives.

1490. "He whom the people recognize as the 'Author of all good' is, in the eyes of those who are devoted Spiritualists, a cruel and vindictive being, moved with anger like themselves. If they will look into their own hearts, they will find a picture of their God. According to them, he was a God of terror.

"They ascribe to him revenge, cunning, and a constant desire to inflict pain.

(Signed) "Reed."
(Continued.)

No. 51.

(781.)

The Creed Is Though Predestined to Eternal Ruin, None Are Beyond Chance of Redemption.

1491. "And while they declare that nearly all mankind are never beyond the chance of redemption, though predestined to eternal ruin, under the influence of such a horrible creed, and from the unbounded sway exercised by your clergy, who advo-

cate it, the minds of the people are thrown into such a state that some of the noblest feelings of which your nature is capable—the feelings of hope, love, and gratitude—are set aside, and replaced by the dictates of a servile, ignominious fear.

1492. "The clergy try to teach you, according to their code, that all the natural affections, all the social pleasures, all amusements, and all the joyous instincts of the human heart are sinful and must be rooted out.

"All pleasures, therefore, however right in themselves, however lawful they might appear, must be carefully avoided.

"Cheerfulness, especially when it rouses to laughter, must be guarded against; and you should choose for your associates grave and sorrowful men and women, who are not likely to indulge in so foolish a practice.

1493. "Smiling, provided it stopped short of laughter, might occasionally be allowed; still, being a carnal pastime, it is a sin to smile. Even on week days, those who are most imbued with religious principles hardly ever smile, but sigh, groan, and weep. Such is the life of some Christians.

1494. "It would take a whole library of volumes to paint the shadows and dark deeds that have been performed by the sanction of what is called the Christian religion.

"Why should you be anxious to use the name Christianity in your organizations?

1495. "No, friends! You want something broader and more divine than the teachings of the best man that ever lived, which does not stop at the name Christ Jesus; but aspire after the Infinite Perfection as revealed to us both in the earthly and spiritual.

1496. "In considering the study of physical phenomena, not merely in its bearings on the material plane of life, but in its general influence on the intellectual advancement of mankind, you find its noblest and most important result to be a knowledge of the chain of connections by which all natural forces are linked together and made mutually dependent upon each other, and this ennobles your enjoyments.

(Signed) "Dr. Reed."

No. 52.

(789.)

With the Spirit and Substrata through Which It Passed There is Eternal Correspondence, and This Bridges the Grave.

1497. "With the decay and dissolution of the material substratum through which it has acquired a conscious existence and become a person, and upon which it is dependent, the spirit exists; and there is a correspondence which will never cease.

"These powers are bridging the grave, and have been tried.

(a) "This life is known, by former experiment, to have survived the change in the physical state of existence.

"Who shall separate us from the love of Spiritualism.

(b) "Not tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword!

(c) "Shall these changes in the physical state threaten death to the natural man and destroy the spiritual? No. In all these things we are more than conquerors.

1498. "The effort to detect the living spirit must be at least as idle as the attempt to subject protoplasm to microscopic examination in hope of discovering life

(Signed) "Reed"

No. 53.

(793.)

The Intellectual Being More and More Developed into the Spiritual.—Unity of the Spiritual and Moral Universe.

1499. "The spiritual and moral universe has been constituted with an equal perfection of character as an infinite unity of law which runs through every department of being; besides which, you cannot logically deny this fact if you admit that all has emanated from the same perfect source. To this I will say that man and nature are developing according to a perfect law, and that the universe is growing up into grander and more refined conditions with all the rapidity that is possible with that beautiful law of progression, and that this progression is, on the whole, upward, toward refinement, and not downward, toward ruin and chaos.

(a) "As you have already seen, death and decay are but temporary changes preparatory to a higher life where there are grander types of beauty.

(b) "The intellectual nature is beginning to be more and more developed into the moral and spiritual, which is the highest of all.

(Signed) "Reed."

No. 54.

(801.)

Spirit Spheres.—Spirit Realms.

1500. "Spirit intelligences constantly inform you that there are many spheres of being, one above the other. That one sphere is more immediately guided by that which is next above it, the condition being more nearly like its own; while that, again, is directed by those who have advanced into the sphere still higher; and so on until a perfect grade of being is reached.

1501. "Your invisible guides, who led you into so many pathways of discovery, which experience has shown to be correct, deem it proper to have certain times for sending forth their especial aspirations, if not formal words, to the world.

1502. "But above these, inspiring and sustaining the whole visible machinery of the world, are the spirit realms which surround the earth.

1503. "To you, friends, I will say: All those who have commenced with this higher life are well aware that the greatest inventions, discoveries, etc., etc., are impressed upon the human minds by their perception of spirits. So, in most cases, you receive your inspirations from the realms still higher. We give this to show the power of spirit over mortal.

(Signed) "Reed."

Time, 20 seconds; 190 words; rate, $8\frac{1}{2}$ words per second.

No. 55.

(808.)

Death.—The Christian Materialist.—Death's Greatest Element of Gloom.

1504. "To suffer death is but the law of Nature, and it is a great comfort that it can be but once. In the very convulsions of it you have the consolation: that your pain is near an end, and that it frees you from all the miseries of life. What it is you know not; and it is very rash to condemn what you do not understand.

1505. "But this you shall know: that you shall pass out of that life into a better life, where you shall live with conscious entity and splendor in divine mansions, else return to your first principles, free from the sense of any inconveniences.

1506. "The thought of being nothing after death is a burden insuperable by a good man, the desire being to live on and on in an ever-expanding forever. In realization of such desire he sees life is something useful, grand, and the sphere of being is the sublimest operation that he can conceive.

1507. "The greatest element of gloom with which death has been surrounded comes from the fearful teachings of the Church. They pass their sentence upon all except a favored few, who are soundly converted to their Christian dogma.

1508. "Many Christian persons think that the soul lies dormant with the body, and that, without the body resuscitate, both are forever dormant. They have a very vague conception of where the spirit shall remain until Gabriel blows his trumpet. They enact some strong motive for reforming the sinners. If they can only get them into the Church, they think it will save them, and that they have done their bidding.

1509. "But that is not the case. They have seldom, if ever, reformed anyone; but they have added the darkness to the grave and to the terrors of hell.

(Signed) "Reed."

No. 56.

(812.)

The Spread of Spiritualism.

1510. "To-day Spiritualism is in all parts of the world. Those who oppose this subject, as a general thing, are those who know the least concerning it, and, having never investigated this

personally, their arguments are valueless compared with the argument of those who know these facts from personal investigation and knowledge.

1511. "Some look upon the subject as evil; others, as good. But, notwithstanding all obstructions and obstacles that are brought to bear against Spiritualism, they have been the means of bringing it before the world as a demonstrated fact, and the phenomena are receiving the attention of all classes of society and of the most advanced minds in the world.

(a) "There are but few persons, at the present time, that think or act for themselves, but what acknowledge the existence of phenomena.

(b) "They differ in their judgment as to the causes which produce these manifestations.

(c) Some say, 'It is electrical'; others say, 'It is the devil.'

1512. "The limitation of Spiritualism embraces all that exists. Its scope is broad enough to embrace all mankind. It is as high as the universe and all contained therein. It is connected with and cannot be separated from all that exists. Yes, and it solves the mysteries connected with a future life, that have so long been a dark abyss.

1513. "Spiritualism is natural and should not be questioned any more than you should question the law that governs and controls the planetary systems. You should accept all things pertaining to Nature. Try to make them practical and useful. You cannot change the law of Nature if you desire, for it is beyond the control of finite mind. You know that you exist and that it was not your wish or desire that caused your existence. You are just as you are, and you cannot help it.

(Signed) "Reed."

No. 57.

(824.)

Man's Work Not Done at Death, but Just Commenced.

1514. "We are laborers in the cause of truth to break the bonds of old tradition that have held your world so long.

1515. "It is often said, when a man dies: 'His work is done!' That is not true—at least, not in my case: for I intend to fight for the good cause till there is not a slave of any kind, moral or physical, upon your earth.

1516. "People are indifferent because they cannot see what we see. They do not realize their own conditions. There will be a great stirring up of dry bones soon. Those who labor to obtain knowledge will, individually, draw aid from the spirit world, which the indifferent cannot attain.

1517. "Your schools of philosophy should teach individuals to labor after spiritual knowledge, which not only comes through a passion state of reciprocity, but through the brain and study

of the best thought of the ages. So those who wish to enter a happy state here should develop their mental and spiritual powers.

(Signed) "Reed."

No. 58.

(855.)

Some of the Good of Spiritualism.

1517½. "What good has Spiritualism done? Many times has this question been asked: 'How does this positive knowledge of continuous life, and of the presence and communicating power of your departed friends, affect the conduct and profit of one's life?'

"This is convincing completeness.

1518. "Spiritualism has, indeed, made the circuit of the world in which you live and move; and, also, the spirit in these forty years past with power upon the human hearts has impressed itself as the great final realization so long waited for.

1519. "It has aroused the curiosity and excited the emotions of men, and it has directed their thoughts into new channels and lifted their lives up to a higher level, and inspired their mental conduct with aspirations and purposes.

1520. "Experience, friends, is the best witness that can be summoned to give testimony in this truth.

"It may be well to repeat the statements which are becoming familiar, especially this spread of knowledge and this grand revelation from the world of spirit.

"The vital thing, however, is to know of a certainty what effect it has had and continues to have upon those who have accepted this knowledge with such joyful enthusiasm.

"This can be shown to be performing active and lasting work in the world. It has come to stay.

"It is necessary for the believer to look within to search the motives of his conduct and life, if this wondrous revelation has done for him the good which is contained in its original promises.

(Signed) "Reed."

(Continued.)

No. 59.

(878-879.)

True Charity.

1521. "To the world at large charity is symbolical of alms-giving.

"Why should the word that has such a subtle power to soothe wounded hearts be so degraded?

1522. "We are taught in spirit life that charity means to give, to those who need it, our best and purest thoughts. And, even on the earth plane, the giving of material things is only mechanical, and not spiritual. How many of you, when you give to

a down-trodden soul, give your best thoughts as well as your material aid?

1523. "True, your material assistance is very essential, but should only be the stepping-stone to something higher. A charitable thought, sent forth at the same time and transmitted by waves of psychic ether, will reach numberless souls who are despairing, and will perhaps lift them to higher conditions in the mundane as well as in the spiritual spheres.

1524. "Among the many bright spirits I have met is one who in earth life held the humble position of coal-heaver, but from his spirit there radiates a light the equal of which I seldom see. This poor old man in earth life could not give material aid to his fellow-men; but, out of the richness of his benevolent heart, he gave that which is more, higher, nobler, and more God-like—loving words and kindly deeds. He was never too tired to offer sympathy to those who stood in need of it, and never too weary to speak a cheery word to his tired neighbors. I am told that his body was laid away at the expense of the city in which he lived, but he was not a pauper in spirit—no indeed! When he obeyed the summons to come up higher, he met with a loving reception: for all his life he had been sending forth only the purest and best that his soul was capable of.

"How true that 'bread cast upon the waters shall return'!
(Signed) "Dr. Reed."

No. 60.

(888)

Why the Devil was Invented.

1525. "In their religion, people of every nation, for ages and ages gone by, have inculcated endless torment, with a personal devil as superintendent, and the

(a) "Orthodox religion to-day has not outgrown that relic of barbarism.

(b) "In these closing years of the nineteenth century ministers are still preaching of this hideous myth.

1526. "The devil was invented by crafty priests to hold the masses in subjection.

"In this way they hoped to gain control of the entire mass of people; and, to their shame, they have succeeded even beyond their most sanguine expectations: for there is not a person inside the pale of the orthodox religion that does not believe in a personal devil—a person who, while not as powerful as God, is far more cunning.

1527. "Good and evil exist in all things; and, if you cultivate the evil within your soul, you are raising a devil for yourself, and all the wrong thoughts and deeds will create a 'hadès' for your conscience.

1528. "But, in the name of common sense, do away with the idea of a personal devil: for, when you say 'a personal devil,' you

of the spheres.' We have music here far beyond your highest conceptions; and not until you reach this glorious morning land will you know what sweet music is."

Oration No. 51.

(1100.)

Summary.—Conclusion.—Exordium.—Benediction.

2293. Spirit Denton, in visible form, stands before us, and with more than ordinary vigor and voice volume, through the trumpet, said:

"Good-evening, friends. I see the gentleman [Mr. Pratt] has no subject for me to-night. Well, that is all right.

2294. "I want you to say to him [his hearing was at times defective] that, as the evening shades are lengthening very rapidly, and soon, according to the course of nature, his work on earth must close;

2295. "That his friends on this side are glad to say to him that his determination to use his remaining physical force and finance in the good work of promulgating this grand, glorious, and ennobling truth gives them joy, and is building for him an habitation of which he will rejoice when he reaches this fair country. There is no other way that he could have labored in his declining years that would have brought him so great reward.

(c) "I want to say to all of you that this is a glorious work in which you mortals are joining with us now.

2296. "Such a work has never before been accomplished: denizens of immortal glory so far rolling back the veil that separates between the two worlds as for the spirits to stand clothed again as you did know them before their transition; and, in attitude perceptible to your sight and hearing and understanding, write to you, and talk to you, and illustrate to you of the evidences of continued existence, and of the inexpressible beauty and grandeur of the immortal home of the soul.

2297. "When you review and re-review our work, you will continually be more and more surprised at how it is builded. You will see every point well guarded against the most pointed darts of criticism.

2298. "You will see that we begin with the simplest lessons and gradually take the student, step by step, along the whole psychic course until, when he is versed in our course, he will see an invulnerable structure.

2299. "I want to say to you that we have a work here that will stand, and all the powers of the opposition to this sublime truth shall not avail to blot it out.

2300. "Notice our work of art.

(a) "Here comes a form—you see the form.

(b) "The form has power of speech to the capacity of any of you.

1537. "One of the first and earliest phases developed is table-tipping and rapping.

(a) "And it is the tiny rap that opened up the beauties of the world beyond for you mortals.

1538. "Raps are produced by an electric concussion.

1539. "We are able also to produce them through the exercise of our will-power, in various ways.

1540. "The latter method is used oftener than the former, because it is more readily understood by the lower forces.

1541. "Then you have independent slate-writing, which is also produced through will-power exercised by the unseen forces, and is one of the best phases of physical mediumship.

1542. "The mental phases are all the result of spirit hypnotism; and their excellence depends upon the mental capacity of the spirit operators as well as upon the brain of the medium—their subject.

1543. "Materialization, the phase you are witnessing tonight, has been explained to you many times, so it is needless for me to say it is the highest as well as the most difficult of all physical manifestations; and the least understood; and, therefore, should be the last phase for skeptics to investigate.

1544. "When Spiritualists quit insisting that skeptics be allowed to enter a materializing seance, then, and no earlier, will you begin to receive the highest manifestations in that phase of mediumship.

1545. "Mediums should be cared for as you would care for a sensitive hot-house plant, for they are truly human sensitives.

1546. "A true sensitive is like a sponge—takes up everything it comes in contact with.

1547. "Therefore if you wish your mediums to be pure, place them in pure surroundings: for like attracts like.

1548. "Spirits are living in a world whose surroundings are as tangible to them as the earthly surroundings are to you.

(Signed) "Dr. Reed."

No. 62.

(917.)

The Second Birth.

1549. "My friends, the outer covering, or visible body, must decay in order for the inner or life principle to quicken into life and germinate new power.

1550. "Nature is brim-full of illustrations of this fact.

(a) "The acorn must fall to the ground and decay in order for the germ within to spring up into an oak. Man's physical body must pass away ere his soul can mount toward its perfection.

(b) "Men often query: 'If man is immortal, why can we not discern the soul?'

(c) "Can any of you, with the most powerful microscope that has been invented, find the germ of life within the tiny acorn? The answer always comes back in the negative.

(d) "Yet within the acorn is the possibility of an oak-tree. Every limb, branch, twig, and leaf is embodied within the acorn, and only needs the necessary conditions to become a full-grown oak.

(e) "So it is with the human family. You only see the outward expression of the inward light.

(f) "The soul, or life germ, is the God principle within any living thing. It is that which is striving for higher, nobler ends.

(g) "Often in an ill-shapen body you will find the noblest soul—the body being weak affords the soul a greater opportunity to expand.

(h) "Nature has been exceedingly wise in all her provisions: for every seeming injustice there is an equal compensation.

(i) "The decay of the outward body is prophetic of the expansion of the inward body or soul.

1550. "You often hear people say: 'I know him like a book.'

(a) "Such a remark is a grave mistake, for none of you are acquainted with your fellow-man. You may be ever so well acquainted with the body they dwell in, but only through the sixth sense—intuition—can you know the true man.

(b) "At rare intervals you may meet one whose rays are so strong and pure that you feel that you truly know the man.

(Signed) "Dr. Reed."

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No. 63.

(931.)

Schools of Learning in Spirit Life.—Fine Art and Inventions Originate with Spirits and are Reflected to Earth Minds.

1551. "You on earth often wonder if we have schools of learning in the spirit world.

1552. "You have been told many times that the spirit world is a counterpart of your world. Understanding this, you cannot but know that we have schools where all who so desire it have an opportunity to progress mentally as well as spiritually.

1553. "All of your so-called inventions are perfected in the spirit world by those interested in that line of work, before they are impressed upon some sensitive on the earth plane. Sometimes these impressions are received as they are transmitted. When such is the case, you have what you call a perfect invention.

1554. "Art studios abound in the spirit world. There those who stood foremost in the ranks on earth are being taught by most advanced artists to paint through will-power alone, and not to use their hands. They, in their turn, are teaching others not so far advanced as themselves. When the picture is perfected, they

endeavor to impress it upon the mind of some artist on your earth. The beautiful dream pictures of your artists to-day are the result of this class of spirits.

1555 "The next decade will witness many startling results in photography—things that at the present time seem impossible.

1556 "Astronomers, in spirit life, have discovered some startling facts in regard to the different planets, and these, too, will be impressed upon the minds of their co-workers on the earth. Ere many years have passed, you will be astonished at the marvelous results in this branch of science.

1557. "As your love opens up the gateway of spirit communion, we hasten down the pathway, bearing to you our richest gifts—precious thoughts that should lift you above the petty struggles and cares of life and cause you to look with longing eyes towards the beautiful home of the soul.

(Signed) "Dr. Reed."

No. 64.

(941.)

Death Likened unto a Young Man Leaving His Childhood's Home and Starting for Himself.

1558. "There is no better way to teach mankind the laws which govern Spiritualism than by investigation. Yet these investigations may seem imperfect to himself, though they seem to form a link between that which mind can grasp and that vastness of subject which requires of the mind great effort to comprehend.

1559. "Let us simply say that the spirit going out from its physical home is, in a greater sense, what, in the lesser sense, is the going out into life of young manhood and young womanhood from the home into the world of sunshine and happiness.

1560. "As the young mind expands, restless longings and an endeavor to be like the father and mother, the mind desires to conquer the obstacles of life, and to achieve the victories that the parents before them have done.

1561. "So the finite soul, though cradled in the harmony of its spiritual home, feels the quickening of the germ of its own powers and longs to become like the parent and put forth its creative energy in the greater type of infinity.

1562. "We say that eternity is boundless and progression unending.

(Signed) "Reed."

No. 65.

(949.)

This Writing Was in Answer to Mr. Pratt's Question at Par. 943.

1563. "Take away the belief in the power of spirit communication and there would be nothing left—not even so much as a nutshell.

1564. "Spiritualists insist that all men must save themselves by living pure lives and dispensing charity, light, and mercy; and, naturally enough, such a philosophy would be condemned by those who have been acting as middlemen between the man who does not feel inclined to give up his evil ways and a God which is purchasable, or, at all events, who can be persuaded by a paid go-between to reconsider a sentence to hell and change the life to one of endless felicity in a city whose streets are of gold and whose decorations are precious stones.

1565. The spiritual philosophy teaches that whatever a man soweth, that also shall he reap.

1566. "But that is not the kind of a religion bad men and bad women want. They prefer a salvation that can be purchased at the last moment, a process of redemption that will transfer the murderer into a psalm-singing saint in a minute; and a cold, miserly, and corrupt old sinner into a cherub for a small sum of money given to some charitable institution at the brink of the grave. Spiritualism is rejected by such beasts.

(Signed) "Reed."

No. 66.

(960.)

The Star Circle.

1567. "There are many different circles or bands in the spirit world, and the Star Circle is one of the strongest and best known. The spirits in this circle have banded themselves together for the purpose of benefiting those on a lower plane than themselves, and especially on the earth plane.

1568. "Any spirit who is adapted spiritually for this work can become a worker in the band, and they have certain formalities they go through, just the same as you have in your secret societies on earth.

"These spirits are doing a noble work for both the spiritual and material worlds. By their thoughts and actions they are bringing sunlight into many darkened lives.

(Signed) "Reed."

No. 67.

(972.)

"Nature is Truth, and Truth is Absolute Law."

1569. "In answer to your question at par. 973, I have this to say:

"Nature is truth. When you build a faith on a basis of mortal origin, it is of a kind to fall. You may live within the truth of Nature for a time, but the age has been reached when mind works out of bondage to an understanding of the issues from whence and what is life.

1570. "The churches are to-day growing less a power to hold within its confines the individuals who are thinking beyond a boundary.

1571. "Mind that is awake in spiritual knowledge is not satisfied to adhere to a system of religious laws that are devised by mortal instrumentality.

1572. "The eagerness with which truth is taken up and becomes understanding to individuals who are working away from the Church should be convincing to the clergy that their preachings are not soul-satisfying.

1573. "A hungry spirit encased in mortality with a receptive, active mind finds less food in the process of church domains than Nature can furnish in her most remote desert.

1574. "What is Nature? What is a flower, a shrub, a tree? What are mountains, lakes, and all objects, animate and inanimate? They are products of Nature.

1575. "What grows the flowers, the shrubs, the tree? What builds up the mountains? What are the lakes and rivers and oceans?"

1576. "They are a principle, a truth, and truth is absolute law.

1577. "Now, how can you environ truth? How can you surround it within a radius to a formalized design of arrangements?

1578. "What right has a mortal to draw a circle, put a mortal inside of this circle, and say, 'Now, you stay here—don't look outside; if you do, you are lost'?

1578^t. "Man cannot make laws for truth, because truth is law, and man is teaching and preaching untruth who misconstrues the principles of truth. Some day it will rebound and strike with such fearful force that it will swallow up man's devised foundation to show him truth, so he cannot deny or reject it.

1579. "When the Church opens her doors and proclaims, 'Truth is free, it is everywhere, and we have just found it; enter in, enjoy and understand with us,' there will not be seating capacity. Then you can worship Nature as Nature has asked to be worshiped, in all ages, with Nature out of doors.

1580. "There is a dividing line in the church doctrines and the modern teacher of truth, and the dividing line is on that very principle in understanding of truth.

(Signed) "Dr. Reed."

No. 68. (1028.)

It Were Better That the Child be Taught Spiritualism than Trained to Lie, Cheat, and Steal from the Public.

1581. "Friends, I wish you had the power to teach Spiritualism universally. I believe nine-tenths of the crimes in your calendar would never occur if the truths of Spiritualism were

universally known; and I believe if the little street urchins were taught that they are ever guarded by some loved one who has passed out, instead of being trained to lie, cheat, and steal from the public, how different their lives would be. Could these poor little outcasts be taught to realize that their loved ones wept over every wrong act, their lives of toil would not seem such a sacrifice, but they would gladly toil for the praise of those they loved.

1582. "I am acquainted with one spirit in particular, who passed out in a tenement of one of your large cities.

(a) "This woman was, by nature and education, fitted for the life of a lady; but, after her husband passed away, leaving her with one child to care for (a little boy of four), she met with one reverse after another, and her fair-weather friends passed her by without a word of recognition. She was too proud to apply at her old home for work and made the mistake of going to a large city to seek employment.

(b) "She struggled for six years to support herself and child, but her naturally frail constitution gave way under the pressure of hard work and ill food.

(c) "This woman knew nothing of Spiritualism, but was a devoted Christian and had trained her little boy in that faith.

(d) "He was a bright, sensitive child, and adored his mother.

(e) "At last her overworked frame refused to move any more; and with her child's hand clasped within her own, she bade him ever to remember Jesus was watching over him and would care for him. With a tender kiss of farewell on her lips, her spirit took its flight, and the poor broken-hearted child was left in the world alone!

1583. "Days and weeks went by, and still his prayers were not answered, and the trusting child began to think, 'Mamma must have trusted Jesus too much, for he don't seem to help me as she said he would.'

1584. "How much better it would have been if that mother could have told her darling that his mother would always watch over him and care for him, even though she was called to another home. That child would have known that his mother would keep her word. That would have been a lesson he could have understood. If he could have realized that his mother's pure spirit was watching over him daily, he would not have lost faith in mankind and would not be wearing the dress of a criminal, as he is to-day. He would have loved his mother as he did before she passed away. Even now, the memory of her love helps to brighten his dreary path.

(Signed) "Reed."

No. 69.

(1045)

Insanity.

1585. "Friends, many of you have been wondering why we have never explained to you what we think is the cause of insanity.

1586. "After investigation for some time, I find that insanity proper is caused by diseased brain."

1587. "The spirit controls the body through the brain, and when that is out of harmony it is impossible for the spirit to get perfect control. Your best musicians cannot make perfect music on an imperfect or broken instrument. Neither can the spirit direct the human body through a diseased brain.

1588. "An insane person, on passing out of the mortal, regains sanity at once. He may be a little confused at first, as such persons seldom realize their condition when leaving the body.

1589. "You will notice in my first remarks I used the expression 'insanity proper.' I did that because we recognize two classes of insane subjects.

1590. "I will say, one-third, at the least, of your so-called insane patients are only the victims of a powerful obsession; and I believe—in fact, I know—all such could be cured through the use of hypnotic power. In this way the obsessing spirit would be driven away and their own spirit would regain control of the body.

(Signed) "Reed."

No. 70.

(1056.)

Sympathy.

1591. "Sympathy is a power so common that a greater part of humanity come in daily contact with it. Yet it is less understood than any other of Nature's forces.

1592. "Spiritualism is that which makes you feel that there are others in the great brotherhood of men, whose hearts beat in unison with your own. You can never truly sympathize with another unless you have had a kindred experience. But you can feel that essence of divine sympathy for any one that is in distress. You may only give a kind word or a bright smile, or the tender pressure of your hand. Still the other soul will know you are in sympathy. Children are among the true bearers of this subtle power.

1593. "While I was living on earth, I had a gentleman tell me that at one time he was disheartened and weary of the world, and he went to his boarding-house with the full determination of putting an end to his life; and one of the inmates of the house was a little girl of five, to whom he often brought presents of toys and sweetmeats when he would return from work, and she was

in the habit of following him to his room on his return, to see what he would have for her.

(a) "On this evening, as usual, she followed him, and he was so engrossed with his own gloomy thoughts that he did not notice the little one. He sank dejectedly into a chair, preparatory to writing a letter home. All at once he felt someone on the back of his chair and two little arms were thrown around his neck and a childish word: 'I feel so sorry because you do.'

(b) "He told me that there was such a genuine ring of sympathy in the child's voice that he broke down and cried. He afterwards reflected on what he was about to do, and saw the utter folly of it all.

1594. "This power is not only given to human beings, but animals, I think, have the same power. Have you ever noticed how a dog seems to sympathize with his master? You cannot realize the joy it is to feel that someone truly sympathizes with you unless you stand aside in the world and feel that all are strangers to you. Then a look, or a kind word, or the friendly shake of the hand, comes like a ray of sunlight whose radiance is divine.

"It is more blessed to give than to receive." The power that binds humanity together regardless of rank. When you are in need of sympathy, you care not whose hand brings the heavenly balm. From the lips of a slave as it is from his master.

(Signed) "Reed."

No. 71.

(1066.)

The First Step in Spirit Life to Forget Earthly Surroundings.—For This Purpose a New Name is Given, and the Surname Seldom Used.

1595. "When a spirit enters life in the spirit spheres, there are bands of spirits whose only duty is to teach spirits of this class the laws of progression in the new life.

1596. "In order for a spirit to progress, he must first forget his earthly surroundings as much as possible; and, in order to do this, the first step is to lay aside the earthly name. Some, however, still use the first name. Others are given new names.

1597. "This may seem strange to you mortals, so I will show you how practical it is. We transact no business of a nature that would require a man to sign his full name, in the spirit world, and when he returns to earth is the only time he has cause to use his surname, and this is the reason spirits usually give their first names at a seance, and this will account for the confusion sometimes exhibited by a spirit when you suddenly ask for his name in full.

1598. "Another reason is that you make yourself positive when you do this, and they can gather little strength from you. Spirits who have been in spirit life for a long time tell me that

they sometimes have to think for a minute what their earth names were.

(a) "They outgrow their old surroundings just the same as a child outgrows its childhood.

(b) "The earth life is only the kindergarten in the school of life and knowledge.

"After you leave the earth plane and go from sphere to sphere in the spirit world, you will be surprised to learn how ignorant you were on earth. You will then be anxious for those still on the earth plane to come to the full understanding of life and its import of mind and its destiny. You will want them to learn of all things that relate to human life and its experience even after it has passed through the change you call death.

1599. "We call it the new birth—into a newer and fuller life, a life no pen can describe or tongue tell the beauty of.

1600. "The key that unlocks the mysteries of this beautiful land beyond the tomb is called love, and every human being has it in his power to open the door and enter in.

(Signed) "Reed."

No. 72.

(1077.)

The Judge.—The Judgment.

1601. "We have said before, in the circle, that your conscience is your judge, and will see that the scales of Justice balance perfectly; and, when you enter spirit life, you will naturally take the place that, through your own thoughts and actions, you have designed for yourself.

1602. "After you come to the full realization of the wrongs you committed in the body and have undone them, you will progress more rapidly.

1603. "It is not always easy to undo a wrong act, especially after you have passed out of the body: for, very frequently, the person wronged does not believe in spirit communion, and then it is indeed difficult to make reparation.

1604. "What is a sin to you may be a good to others. But every wrong thought or act not only leaves an indelible scar on your own soul, but starts a wave of vibrations that bring evil to all they come in contact with.

1605. "In time you make such compensation as will hide these scars, but they are still there.

1606. "Mortals cannot live too pure a life. The purer your life is on earth, the more beautiful will be its surroundings in the other life.

1607. "Love your fellow-man as yourself, and feel that all humanity is akin. No matter what their station in the earth life may be, when they pass into spirit life you find that all are of one large family, and are estimated at their true worth.

(Signed) "Reed."

No. 73.

(1084.)

(To question at par. 1083)

Man is Nature's Highest Handiwork.

1608. "If by 'angels' you mean the spirits of men who are out of the physical body, we must answer 'No' to the first part of your question.

"As far as we know, there is nothing in your world superior to man. He is Nature's highest handiwork in the animal kingdom and ranks above all other animals intellectually; therefore he is highest.

1609. "No, we cannot know of anything that we cannot see or traverse. We have to come into the aura of someone on the earth plane when we wish to see earthly things, but in the spirit realms we can see all things clearly.

(Signed) "Reed."

No. 74.

(1089.,

How Spirits Subsist.

1610. "We have said before that spirits do not subsist in the spirit world as mortals do on earth.

1611. "In the spirit world they live by absorptions. They absorb spiritual food from the atmosphere and from spiritual fruits. In the lower spheres, or planes, they absorb the essence, while the mortals eat the substance.

1612. "They often satisfy their appetites through men and women who do not dream that they are continually surrounded by an unseen world of beings who are daily preying on them.

1613. "After they become more advanced, they live on spiritual food alone.

1614. "You should not encourage spirits to satisfy any appetite through a mortal. By so doing, you retard their higher development and keep them in the lower spheres or zones of spirit life.

(Signed) "Reed."

No. 75.

(1207.)

Suicide.

Spirit Reed stood forth with trumpet in hand, and, speaking through it, said:



1615. MR. EVANS.



1616. JUDGE HERMAN.

1617. "Friends, have you noticed the awful record of suicide as chronicled by your daily press? And how that it seems to be greatly on the increase?"

"I believe that, with your permission, I will try to write as touching that subject."

The circle answer: "We certainly would be pleased to have you do so."

Spirit: "I will try."

He then set down the trumpet, and, taking a tablet, began to write, talking all the while, saying orally:

1618. "I am writing of the consequences as well as causes of suicide. I hope the whole world may read what I here write. I believe it would save many an one from an awful doom. No one comes to this side of life with greater and more bitter disappointment than the one who takes his own physical life."

1619. "In committing this rash act he generally does so hoping to be relieved from some great mental, physical, or other trouble, real or imaginary; but awakens here to find that, by his own hand, he is plunged into greater darkness, having committed the greatest crime to Nature and himself possible for him to have committed: for, of all crimes against Nature, self-murder is the greatest and most difficult of atonement."

"Could the laws of the relations of the earth life to the spirit world be inculcated into the minds of earth's children, the awful record of crime would, most certainly, very rapidly grow less and less until at last reduced to a very small minimum." (250 words.)

During this speech, not through the trumpet, but in low, oral, audible speech, at the rate of time for common conversation, this spirit simultaneously produced this writing, and all

the while standing in the plain sight of all the members of the circle:

1620. "Year by year the list of suicides grows larger on your earth, and many frequently ask: 'Why is this?' And, friends, to-night I will tell you what I know in regard to this subject; and it may help you to answer the oft-repeated question.

1621. "In the first place, man cannot commit a greater crime than the one of taking his own life. In doing this he overthrows one of the laws of Nature, and his suffering, when he fully realizes his awful mistake, is necessarily very great. He has not escaped any pain or disgrace; but has added thereto many fold.

1622. "You may kill the body, but the real man—the mind, or real self—is not dead, and is the only part of man that can suffer. And when you cut short your earthly career, you add to the list of your wrong-doings—murder!

1623. "The planets exert a great influence over the lives of men, which many times brings to their minds thoughts of self-murder. But these can be overcome by will-power and banishing such thoughts from the mind.

1624. "Again these thoughts are brought by someone who has passed out in that manner. They come, not maliciously, to cause the subject to commit the act, but they are trying to tell or impress the subject as to the fact that they have passed to spirit life. And often their impressions are so discolored that you reach the idea of self-destruction as applied to the subject.

1625. "When mortals begin to know that by death they cannot escape from any of the trials of earth, and have more difficulty in correcting their mistakes, they will then begin to see that it is better for each and all to live out the time allotted to them by wise old Mother Nature.

1626. "Friends, there may be times in your life that you feel that all is a blank before you, and you long for the courage to end it all. Do not say, 'Long for this courage,' but the opposite: for you should not become cowardly enough to take away that which you had no part in fashioning.

1627. "You may think 'cowardice' is too rough a term to use here, but, friends, it is not: for many have not the courage to face the awful trials that lay before them, never seeming to know that there is a bright as well as dark side to everything: for anything that has the power to cast a dark shadow has the opposite power also.

1628. "No matter what may come into your lives, I say to you to-night, my friends, have the courage to bear your burdens, and when the time comes for the spirit to separate from your body, you can feel that you have indeed fitted yourselves for a higher, purer life. But if you have been guilty of suicide, you may have to spend years in atonement: for, as you sow, so shall you reap. If you sow tares, you will surely reap them.

1629. "Scatter the broad fields of your earth life with clean seed and reap a pure harvest. (522 words.)

(Signed) "Reed."

Effort No. 76.

(1050.)

Spirit Reed, standing in the cabinet door, in a clear, distinct whisper, uttered his benediction, thus:

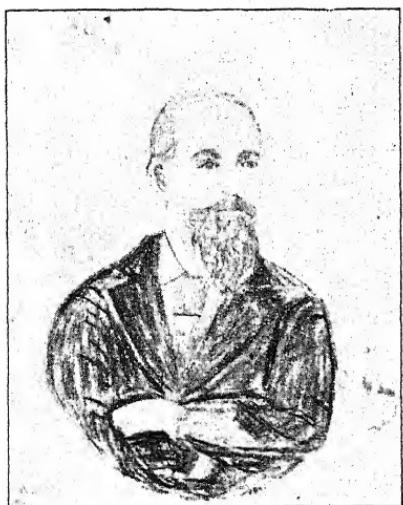
1630. "Friends, it is glorious to be able to thus stand between the denizens of the two worlds, and, in behalf of the spirit realms, proclaim and demonstrate to you mortals the continuance of life to a home beyond the tomb; to let you know that death is but a change of homes—a moving out of one house of habitation into a more delightful house—a more enduring home.

1631. "Oh, what a thrill of joy runs along the corridors of the 'many mansions' as the immortal occupants thereof learn of the advancement, among earth's people, of this superlative truth!

1632. "May you receive the teachings and knowledge with benefit to yourselves and teach the good news to inquiring minds."

CHAPTER IV.

Psychic Writings of William Denton.



WILLIAM DENTON.

1633. This spirit claims to be the personality known at one time as William Denton, who was born at Darlington, England, about May 2, 1823, and came to America in early life. For a few years he taught school, then went to lecturing. He became distinguished as a geologist and naturalist, and while in search of data for science and natural history, on the island of New Guinea, in 1883, lost his life to the physical. He was the author of the books "Our Planet, Its Past and Future," "Soul of Things," "Radical Rhymes," "Radical Discourses," "Is Darwin Right?" and many others.

And now, in this way, comes this spirit, endeavoring to show forth his identity to such as choose to interest themselves in the matter, and to present a summary of his additional researches

since making his transition, in the hope that many, by the matter herein set out, may be led to see a light that may guide them into better conditions for themselves as the coming ages roll away. The manner of the production of these writings the reader will find fully set out in Part First, and should not fail to review as directed by the marginal references; and, finally, considering the whole context, find for himself whether the evidence is sufficient to support the claims.

No. 2.
Experiences.

(174.)

1634. "These laws of development cause summers and winters in Nature. So it is with man. Alterations are necessary. Even beauty and poetry ask for variation of life. The calm of the sea is not its highest beauty. A rough experience works out much good, as you can see.

(a) "By this law of change all evil is overruled by right.

(b) "Some severe experiences in human life, some friction applied to the inward sensibility, frequently awakens a sublime vigor of passion and thoughts, developing deeds and utterances which are inspired and can never be forgotten.

(c) "This law of experiences is not the code fixed to a probationary state of being.

(d) "It is the law of Nature, of progress and growth.

(e) "Experience strengthens the soul, and makes man subdue the earth he walks upon.

1635. "Ignorance is the greatest foe to man, and has filled the world with warriors.

(a) "Thousands have died on the cross in every department of human experiences because the people have not known how to read the laws of Nature.

1636. "Everything which moves and feels and thinks is the omnipotent spirit of Nature impregnated with music.

1637. "Nothing less than Divine Intelligence can comprehend the infinite destinies that slumber in the germ of a forthcoming human being; and nothing can be of more importance to such a being than experience. All else, as time ultimately demonstrates, is secondary and subservient.

1638. "The beginning and the end of all human endeavor is to exist.

(a) "The arts and sciences and machinations by which man subsists are as transient as the passing clouds, as ephemeral as the shadows of earth-born dreams.

(Signed) "Denton."

No. 3.
Destiny of Spiritualism.

(178.)

1639. "Friends, a very little observation of this kind will convince a reflecting person of two things:

(a) "That Spiritualism takes a higher moral rank than the churches of this period, having a more ennobling influence over its adherents.

(b) "And that, fastening as it does in literary and scientific minds, it will soon be the religion of the world.

1640. "It is a liberalization of the moral and reflective faculties from the influence of priestcraft similar to republicanism over monarchism.

"This is the inevitable result of educating the masses to think for themselves.

(Signed) "William Denton."

No 4.

(180.)

Capital Punishment Laws.

1641. "In looking over the so-called civilized portions of the globe, you cannot but believe that your laws for capital punishment are based on a false religion.

1642. "If there ever is a mockery on the face of the earth, it is your priests kneeling on one side of a man while the hangman, on the other, is preparing to send this poor soul into eternity."

The spirit now changes his theme.

First Experiences in Spirit Life.

1643. (a) "As soon as you have departed into spirit life, it is like a pleasant dream.

(b) "You look around and behold many of your loved whom you remember to have been long since dead.

(c) "As fast as you remember them, they come and greet you kindly, lovingly.

(d) "Then comes your loving wife and daughters, then, perhaps, a little son that you almost idolized.

(e) "Friends perceiving that these emotions are so great, with a kind salutation, you are magnetized into another sweet slumber, until you gain more strength.

(f) "By and by, you awake again, so your spirit friends may teach you to realize the new birth.

(Signed) "Denton."

No. 5.

(185.)

Consolation of Spiritualism.

1644. "Many people think there is nothing in Spiritualism; but the day is not far distant when thousands upon thousands will herald the glad tidings of this grand fundamental truth, widespread and far-reaching, till the two worlds are united in one grand whole. When the blessed boon is within the reach of every soul-hungry creature, those grasping for a knowledge

of the certainty of life after death of the body shall have it verified: assurance shall be made doubly sure by absolute knowledge through various phenomena.

1645. "Blind faith alone cannot suffice. You must have proof of continued existence.

"How sweet and assuring, then, is the gentle touch or various other intimations of the presence of some loved one.

(Signed) "Prof. Denton."

No. 6.

(202.)

Composition of the Upper Air.

1646. "The upper air is composed of electricity in different degrees and forms of refinement and states of activity. And in order to provide for the more complete accommodation and development, the lowest stratum of air—that which you inhale—is provided.

(Signed) "Denton."

No. 7.

(208.)

This Revelation to Clear Away the Rubbish.

1647. "Fortunately for the world, friends, that the clouds of ignorance in some portions of your world are broken and the dawn of spiritual light shines upon your earth to-day.

1648. "The light of spiritual revelation is not dim; its doors are wide open from the world of spirit, to clear away the rubbish which has accumulated for ages and ages.

1649. "I hope the idea of reincarnation will be dismissed as an error (205), that holds the soul to earth rather than a means whereby you can be freed from the conditions of earthly ignorance.

1650. "You are in the midst of great changes and you are scarcely conscious of it.

1651. "The destruction of (205 e) the Atlantas* was owing to the convulsion of Nature. I have shown the great law which depressed the Atlantas.

[The spirit no doubt refers to his book, "Our Planet."]
(Signed) "Denton."

No. 8.

(230.)

Necessary to Study the Law.

1652. "Oh, friends, you have so much to learn! You have not yet escaped from the temptations of an imperfect nature. You are still under the rule of law. You cannot communicate

*This spirit speaks of Atlantas as plural, as having been a group of islands, some of them large like Australia, New Guinea; and also claims "as" instead of "is" to be the better termination, even for the singular.

with your friends until you have learned, first, the proper methods; and, next, how to use them.

1653. "Do not think that, with a spirit, all things are possible. We can reach you because we have been so long familiar with the means of communication; and, especially, because of our long association with you. I have also been brought *en rapport* with your dear friends and children. I have been their spiritual director as well as yours.

1654. "There is no night here; and there are, consequently, no days as I once measured and as you still measure time.

(a) "Time here is measured only by emotions, events, and deeds.

(b) "There are dark places and darkened souls, as there are on earth.

1655. "Why is it that there exists such a fear, by the church members, of investigating the truths and facts of Spiritualism? is a serious question.

(a) "Many persons dare not think for themselves. A false interpretation of past history has placed a fear upon honest, well-meaning individuals.

(Signed) "Denton."

Time, 18 seconds; 206 words; rate, over 11 words per second, or 686 words per minute. (The reader is referred back to paragraphs 232, 233, 234, and 235.)

No. 9.

(242.)

Physical Death but the Door of Eternal Life.

1656. "Do not be discouraged, friends; physical death, it is true, is sure to overtake every form of life; but it should not darken your lives or cast a shadow across the threshold of any home: for it is the opening door for a brighter, beautiful, and eternal spiritual existence, far away, and yet so near, where you can realize that beautiful beyond, where life shall be real and earnest; where you can meet face to face on this beautiful shore;

(a) "Where the tongue of slander shall be no more; and where the tablets of memory can be read like an open book; and where your impressions shall guide you and you can walk with the pure and the good.

1657. "There is not a world whose magnitude transcends your exalted conceptions as this world. Its sublime beauty excels all language to portray and its immeasureableness all known to mortals.

(Signed) "Denton."

No. 10.

(255.)

Guidance for All Who Listen for the Word.

1658. "There is guidance for each one of you, and by lonely listening you shall hear the right word.

1659. "Why do you choose, so painfully, your place and occupation and associates and modes of action and of entertainment?

1660. "Place yourself in the middle of this stream of power and wisdom which flows into your life, place yourself in the full center of the flood of light; then you are, without effort, impelled to the truth; then you put all gainsayers in the wrong. Each man has his own vocation. There is one direction in which all space is open to you. You have faculties inviting you thither to endless exertion.

1661. "The spirit world is large and affords space for all modes of love and fortitude. You live in the midst of blessings, but you are utterly insensible to the greatness of the source from whence they come.

1662. "You speak of your civilization, your arts, your freedom, your laws; you forget entirely how large a share is due to Spiritualism, which, out of the page of man's history, and what would these laws have been?

1663. "Elevate the despairing people and make them free and happy; but teach them to be majestic in their force, generous in their clemency, noble in their triumphs. It is a holy mission. Holy must be your motives and your acts. Act as if your souls' salvation hung on each deed, and it will: For you stand, already, in the shadow of eternity.

(Signed) "Denton."

No. 11.

(271.)

This Light Exhibits Results of Mythical Religion.

1664. "Here you have the origin of religion and mythology from its inception to its completion, from its germinating principles of error, through its period of growth, budding, and blossoming, until you behold the ripe fruit of ignorance and superstition.

1665. "You are all endowed with a cheerful temper and a moderate sensibility. Some mischievous appetites and habits have been corrected by this philosophy.

1666. "The love of study, to a passion which derives first vigor from enjoyment of this kind, supplies each day, each hour, with a perpetual source of independent and rational pleasure; and you are not sensible of any decay of your mental faculties.

1667. "This original soul has been highly improved by this cultivation; but it may be questioned whether some flower of fancy, some great errors and prejudices have been educated from your minds.

1668. "Since you have escaped from your childhood, the serious advice of a physician has seldom been required.

1669 "The present is a fleeting moment, the past is no more, and your prospect of the future is pleasant.

(Signed) "Denton."

No 12

(282.)

Unity and Dimensions of the Universe.

1670. "You know, friends, that the great law of gravitation holds all worlds and systems of worlds bound together with the same omnipotent chain.

1671 "This demonstrates the unity of the universe, and must lead you to believe that every fixed star is the center of a magnificent system of inhabited worlds like your own.

1672 "How feeble is human conception to grasp the universe! You think you understand science and have soared up into the laws of things, but your highest conceptions reach out but a finger's length into the arcana of the infinite.

1673. "There are suns far mightier than yours, countless as the sands of the sea; and worlds encircling them compared with which your own is but a gnat in the sunbeam.

1674. "Telescopic visions enter but the perimeter of your great circle of things.

1675. "There are intelligences upon orbs that roll in your depths so advanced in knowledge, science, and invention as to have passed beyond the grade of earthly attainments myriads of ages ago.

(Signed) "Denton."

(See Recd's writings, paragraphs 22, 283.)

No. 13.

(287.)

Spiritual and Moral Universe as Perfect as the Physical.

1676. "You have already seen how the material universe has the stamp of perfection upon it. To your minds these are divine lessons to man; while a superficial mind could see only discord.

1677. "The spiritual and moral universe must have been constituted with equal perfections of character, as an infinite unity of law runs through every department of being, besides which, you cannot logically deny this. You admit that this has emanated from this source.

1678. "In short, there is no such thing as evil in the universe, either moral or physical, when you consider all things as a whole.

1679. "It is only when you take things in detail, aside from their relations, that they may properly be called evil.

1680. "For, by this, man and nature are developing according to a perfect law, and are so fundamentally perfect that the universe is growing up into grander conditions with all the rapid-

ity that is possible consistent with the beautiful law of progression, which is itself one of the leading features of perfection; and that this progression is upward toward higher refinements and exaltations, and not downward towards ruin, as you have already seen from the geological and other records of your earth.

(Signed) "Denton."

No. 14.

(294.)

No Such Thing as Miracles, but All Must be under Immutable Law.

1681. "If this truth is rightly considered, everyone who is capable of logical thought must surely admit that it knocks the bottom out of all theories affirmative of miraculous intervention of a higher power than you possess.

1682. "No one is entitled to say that any given alleged marvelous *event* is impossible, and no one is able to say that prayer for soul-change in the ordinary course of nature cannot possibly avail. To suppose that there is any inconsistency between the acceptance of the constancy of natural order and a belief in the efficacy of prayer is the most unaccountable, as it is obviously contradicted by analogies furnished by everyday experiences.

1683. "This belief does not involve theism: for your earth is a particle of the solar system, while the solar system is hardly worth speaking of in relation to the All; and, for anything that can be, there are many beings endowed with full powers over your systems, yet practically as insignificant as yourselves in relation to the universe.

1684. "This is a law of Nature, verifiable by everyday experiences: that your already formed convictions, your strong desires, your intent occupation with particular ideas, modify your mental operations to a marvelous extent and produce enduring changes in the directions and in the intensity of your intellectual and moral convictions.

1685. "Men can intoxicate themselves with ideas as effectually as with alcohol or tobacco.

1686. "The so-called religious world is given to strange delusions. Beyond doubt, Christianity, as now held, is doomed to fall.

(Signed) "William Denton."

No. 15.

(307.)

Source of Profanity.

1687. "There are, at present, few people in the world who will be able to comprehend this work to its fullest extent; but there are some who desire to know the truth; and, for the sake of these few, we continue on. When your interest entirely fails, there remains no history of its wrongs, or joys, or sorrows. But

man never dies. Every one of you will meet each other face to face in the spirit world.

1688. "A bad deed lives within you or within others, till love is kindled upon the soul's altar on the mount of Wisdom, in whose flame all wrongs are utterly consumed.

1689. "Are you independent enough to believe fully in the laws of cause and effect? If so, are you enough natural to believe consistently with this belief?

- (a) "We have revealed to you these divine beings.
- (b) "We have revealed to you the character of this religion.
- (c) "You have perfect freedom in it. Nothing looks monotonous.
- (d) "There is no long-facedness, no hypocritical sanctimoniousness about this.
- (e) "You believe all this, do you not? Assuredly.
- (f) "Then why not have the independence to assert it?
- (g) "The people have no right to stifle the voice of truth within you.

1690. "The clergy have murdered many thousands of joys, and many confiding hearts have been wounded by the teachers of popular theology.

1691. "From your New Testament you can find the entire vocabulary of the profanity of man. And when a clergyman preaches against the use of profane language—a habit like smoking and chewing, unfit for man—would it not be well for him to look somewhat into his own organism?

1692. "Then let him show the people how children learn to swear, and from what source vengeance, and retaliation, and the disgusting words are drawn.

(Signed) "Denton."

No. 16.

(223.)

No Devils Such as Theology Teaches.

1693. "This fact releases the minds of timid and superstitious people, for this proves that no such beings as devils, in the theological sense, can have any existence under the rule of a loving and perfect being.

1694. "This, also, shows that man must be constitutionally perfect in the law of growth, and under these great laws of progression must eventually be full grown in harmony with all natural laws.

1695. "Hence the delusion that theologians labor under when they preach that man is lost and that he can be saved only by an immense machinery of theological dogmas."

Secondly, in answer to this question:

1696. "Prof. Denton, will you please inform the writer if there is a vein of coal or gas underlying the city of Parsons, in Labette County, Kansas? And, if so, what part of the city does

it underlie? And will the present attempt to discover the same prove successful?

*Frank T. Lamb,
"Parsons, Kansas."*

the spirit wrote as follows:

1696. "Yes, you have coal in paying quantities in Parsons. If this medium was there, he could locate it for you. You also have gas and lead in paying quantities."

1697. "The great geological question of the igneous or aqueous origin of your globe and the primitive formations is not at rest yet."

1698. "It seems important to ascertain the origin of the secondary formation with the immense stores of life and organic remains herein entombed."

1699. "No one can be a good geologist without having seen volcanoes, or, at least, without having studied well their actual operations throughout your globe."

"I understand these laws better than I did twenty-five years ago.

(Signed) "Denton"

No. 18.

(349½.)

None Should Fear to Utter Truth.—Traditional Myths and Creeds.—Faculty of Prophecy.

1700. "Truth has nothing in it that any one should ever be ashamed of. It contains not the least element that any one should fear to utter. I am not ashamed to stand here and bear the responsibility of any one thought I express; but I do stand here to issue my perceptions of this truth to the world."

1701. "When a fuller appreciation of this truth is reached, the disciple will learn that some things which are regarded as mysterious are but of natural law."

1702. "The faculty of prophecy does exist, but may be in a very imperfect condition. What can be more absurd than that which exhibits itself to your attention every day: those who inculcate and insist upon your accepting a creed handed down as being the divine word of God, who insist on your making sacrifice to that creed of your reason and natural sense and condition, just because it came down from the ages? and these ages were ages of less progress and worse conditions than the present."

1703. "They insist upon your injuring your individuality now, by giving up to the dictates of traditional dogma."

1704. "Therefore march valiantly to the front and face the enemy's fire. Unfurl the banners of love and truth, that the winds of heaven, bearing them aloft, may show the emblems of pure and freed religion."

(Signed) "Denton."

No 19.

(372.)

Life Inherent in and Evolved from Nebulous Matter.

1705 "Friends, no idea can attach to the term 'spirit' from which all conceptions of matter are not absolutely excluded.

1706 "Spirit is immaterial, self-conscious force.

1707 "Life consists in the animation of matter by spirit.

1708 "Therefore, beyond the scrutiny of physical senses is revolt from exact science; but it is irrational and unscientific to deny these facts.

1709. "You willingly admit that, in view of your present notions of the cosmogony, it is impossible to believe that life always existed upon your planet.

1710 "You willingly admit that life on earth must have a beginning in time. But you do not know how it began. Life consisting in such mode of motion as the particles of protoplasm manifest; and being, therefore, a property of protoplasm and an essential or intrinsic quality of mechanical and chemical forces: in other words, that life inheres in matter and its manifestation the resultant of natural forces, the most profound truth both of biology and chemistry.

1711. "Therefore all substances, including protoplasm, have been evolved from nebulous matter, and in the very manner claimed is acquired any manifestation of life. Even if life always appears in matter thus elevated, it does not follow that the result of the process by which matter is fitted to receive life is the consequence. And in this case it does not seem to be established, but by the considerations herein presented.

1712 "This is on a scientific ground, and explains what physical and chemical difference there is between the living and the dead: for the difference must be physical and chemical only, since only physical and chemical forces are admitted to be concerned in its production.

1713. "Chemistry and physics finding no difference. So you are presented to look here for explanation of the very great difference between a thing alive and the same thing dead

(Signed) "Denton"

No 20.

(402)

All Is Matter.—All Force Is One.

1714. "Electricity and magnetism are matter. We are matter—but there are two grades of matter. A spirit may be considered as refined matter.

1715. "Numberless organic compounds have been manufactured in the laboratory which differ in no wise from the same compounds effected in nature by vital force, excepting those of the laboratory show no trace of life: so that, I should say, the

absence or presence of this essence is especially the difference between the artificial and natural product. I declare that matter alone exists. (1714.)

1716. "The cosmos is matter in motion, in virtue of its material forces alone.

1717. "But, the physical forces inherent in matter alone concerned, the way darkens as we proceed from monad to man.

• 1718. "In fact, you know that the physical bodies of all organized beings consist of a single cell or of a multitude of cells; each of which is, in effect, an individual plasson-body born of a parent like itself—living for a while in the enjoyment of its appropriate activities, and then dying.

1719. "Friends, these conceptions do not imply that vital force differs from other forms of cosmic energy otherwise than as different branches form a stream: for (a) all force is one, however diverse ulterior operation; the (b) kind of force called 'vital' being that special potency under the agency of which matter assumes the form and function of life.

1720. "Force cannot act where it is not; neither can it act with nothing to act upon. Its presence in and operation upon matter are, therefore, necessary conditions of these manifestations.

1721. "All manifestations of life are, ultimately, resolvable into definite modes of motion, exhibited by living things, and by no others.

1722. "If pressed for a more concise statement, I may turn the expression by saying that life-expression is the result of the aggregations of matter in consequence of conditions, chemical and mechanical, more or less known, existing in matter.

1723. "No scientist who acknowledges the validity of the science of psychology, and no philosopher who recognizes the validity of abstract ideas, objects to the word 'mind.' So, therefore, you must be permitted to speak of 'spirit.' (2025.)

(Signed) "Denton."

No. 21.

(424.)

Properties of Protoplasm.

1724. "You must confess that the originality of your entire universe is most startling, even for centuries back it is most startling.

1725. "Now you find this in the materials of character with which your natural man is previously provided.

1726. "Mind and matter go hand in hand. These form the basis of spirit life. Look in this direction for the protoplasm of spirit life: for it is consistent with all analogy.

1727. "The lowest or mineral world mainly supplies the material for the vegetable kingdom. The vegetable supplies the

material for the animal. In turn, the animal furnishes the material for the spiritual.

1728. "Such considerations show that the stone possesses the necessary properties of a protoplasm. Therefore, it will be necessary to examine, in passing, what these properties are.

1729. "They are two in number: the capacity for life, and plasticity.

1730. "When you look at this complex combination, which you have predicated as the basis of spirit life, you find something which gives it a peculiar qualification for being the protoplasm.

1731. "You ask why this kind of life should be associated with this kind of protoplasm! But why should it not be associated with other kinds which seem to resemble it, when, for instance, this spirit life be grafted as the intelligence of a dog or the instincts of an ant?

(Signed) "Denton."

No. 22.

(433.)

Religion of Spiritualism Not a Mistake.

1732. "This religion is not all a mistake. You are not visionaries, you are not impracticals, as men pronounce you, in this belief; but you are in strict line with Nature.

1733. "What men call supernatural is quite natural.

"The spiritual life is the only life that will ever be completed.

1734. "Apart from spirit, the life of man is a broken pillar, the race of man an unfinished pyramid, and one by one before the open grave all human hopes dissolve, and as the veil is lifted by Spiritualism it strikes men dumb with wonder.

1735. "Much difference of opinion as to the reality of soul, but it might be reconciled if disputants could catch each other's meaning and agree upon a definition of the term. Many deny there to be any such thing.

1736. "My view defines soul as spirit which any living being may or does possess, at any time, the soul quantity of which is the amount of spiritual material given up by just the matter that makes the body.

1737. "You can attach no idea to the term 'spirit' from which all your conceptions of matter are not excluded.

1738. "Force is immortal: but nearly all persons recognize a distinction between spirit and any mechanical force.

(Signed) "Denton."

No. 23.

(456.)

Mind, Definition of.—But a Higher Manifestation in Spirit Life.

1738₁. "Mind, as the expression of a relation between the soul and the body, necessarily disappears when that relation is discontinued.

1739. "But a far higher order of intelligence, volition and will-power is manifested by the spirit in spirit life so soon as separated from the physical body.

(Signed) "Denton."

No. 24

(471)

Force an Emanation of Spirit.

1800. "You may learn of these things when you discover what is matter apart from force: for neither of these things exist apart from the other. Then may it not be one in essence, and that essence pure spirit?

1801. "Do you know anything at all? The principle which I must necessarily invoke to satisfy the fundamental data of your consciousness is equally inscrutable, but it is peculiar that it is not known to be manifested except in consequence of itself: or to reside long in any one glomeration of gross matter, or to ever die.

1802. "You are bound to consider this as the most direct and immediate material manifestation you have of the great force.

1803. "You cannot suppose this will ever be determined either to originate in protoplasm or any other material compound, or to permanently reside in anything that retains the least vestige of materiality.

(Signed) "Denton."

No. 25.

(496.)

Spirit Denton Never Idle.—No Limit to Development of Spiritual Powers.

1804. "The mind unfolds slowly but surely upon this line of spiritual thought. It rises steadily in this scale until it becomes the great spiritual center of psychological power in your civilized world.

1805. "Since the time that I passed from the physical, I have never been idle or weary in my labors to institute this knowledge to the world of mortals.

1806. "There is no limit to the development of these spiritual powers.

1807. "The fact is that all spiritual beings that have ever lived in the mortal form are still existent as thinking beings in the spirit world with the power of transmission, and this places the question of intercourse between the two worlds upon a very practical basis of explanation.

1808. "The intercourse between the two spheres of intelligence is as natural upon the plane of similarity as it is for social propensities to follow the laws of hereditary transmission.

1809. "You grasp early what is considered an impossible realization of spirit power, for you have accounted these reserve forces that belong to the previous stages of spiritual experiences as a basis for a future existence."

1810. "A spirit of selfishness produces disgust upon our plane of thought; many thoughts have been transmitted to your earth and recorded there as the sure basis of Spiritualism."

"It will be well to consider, before you accept or reject the better evidences that are in this age of the world

(Signed) "Denton"

No. 26.

(505.)

Evolution More or Less Perfect According to Environments.

1811. "Friends, you will find that Nature acts in a singular manner, to say the least, and the necessities that hitherto had been ample to provide for generation and growth of coming embryonic life changed their tactics to correspond with the changing environments."

1812. "And still the organization throws from it the seeds of a future where conditions will exist for the development."

1812½. "All life begins here and follows the law of environment that determines the grade of development that the embryo shall receive. If the environment is good, the evolution of form and structure is more perfect; but if it be deficient, the species degenerate."

1813. "Now, in applying these principles to the process of the evolution of spirit form, we have a fine explanation of how the spirit must be the natural product of evolutionary life, and that man must follow the same law."

(Signed) "Denton."

No. 27.

(539.)

Man will Understand Creative Power Only as He is Able to Trace to Primitive Force.

1813½. "When this status is reached, and you become capable of analyzing these forces and of tracing to primitive force, then you will be capable of understanding these forces whereby creative power manifests its workings upon your plane amenable to human comprehension."

(Signed) "Denton."

No. 28.

(557.)

Ignorant Nations of Antiquity Full of Saviors and Miraculous Wonders.

1814. "What an idea to bring up traditions and expect rational men to believe them! The ignorant nations of antiquity were full of just such saviors, and revelation of suspension of Nature's irrevocable laws."

1815. "I ask you to produce a case in all the universe in which Nature's laws have been suspended. If such a thing could be, uncertainty and ruin would ensue. Man, friends, man is like any other animal—a compound of carbon, oxygen, hydrogen, and a few other materials, arranged as a battery; veins, arteries, and nerves as conductors."

1816. "When the blood flows harmoniously through the brain, you can think freely; if it flow less forcibly, your thoughts become more feeble; and when it stops altogether, life goes out like a mist; and then the thinking powers vanish from a lower to a higher realm of thought."

1817. "Religion! How it has cursed the race! Its pathway is written in blood and strife. But there are mental and spiritual ethers which kindle into action the sublime processes of thought and volition, by means of which title man can stand on your little earth and yet soar off into the depths of the universe and measure the real wheelwork of suns and planets and lay down our laws."

1818. "What is more wonderful, more sublime than all this? There is an infinite eternal world of forces, not visible to the ordinary, but inconceivably beautiful to those whose spiritual vision is opened."

1819. "The ethers of this divine world consist of light and atmosphere used by us beings who are too fine in our texture to be seen or heard by a great majority of those who still dwell in earthly bodies, for the veil of flesh covers their spiritual eye and spiritual ear."

1820. "By these refined elements you are enabled to reach the true philosophy of force, the highest and most enduring process of cure to the diseased physical system."

(Signed) "Prof. Denlon."

No. 29.

(599.)

Better Wait Fact than Set Limit to Mental Power.

1821. "Do you ask more than this? Shall you hunger in the old field and content yourselves with a self-satisfied belief in the old traditions? or, upon the other hand, settle into the conviction that the source of ultimate being is unknown?"

1822. "Would it not be wiser to examine the foundations of each, and see if, after all, they do not rest upon the substratum of ignorance, rather than upon a solid foundation as this doctrine?"

1823. "In fact, would it not be well to reconstruct your opinions upon a basis of fact, and wait for a more perfect growth of mentality before passing judgment upon the limitations of the mind, or condemn the effort that the intellect, rightly used, can make for the solution of the mysterious unknown?"

1824. "This gives an eternal essence of being which only needs the evolution of form and power to present the conscious

phases, and then it becomes a part of the eternal consciousness which belongs to the universe.

(Signed) "Denton."

No. 30.

(629.)

Spiritualism Tends to Prevent Insanity.—Theology Makes Conditions to Develop and Even to Cause Insanity.

1825. "Spiritualism prevents insanity, because the terrors of everlasting punishment and the old superstitions with reference to devils are done away with, while the new religion of joy and demonstrated immortality take their place.

1826. "Also this knowledge of spiritual and magnetic forces enables those who have a tendency toward insanity to check that tendency in the start, or even to cure the disease after it is well advanced.

1827. "So fearful are the teachings under the Church with reference to devils and evil spirits that, in some of the earlier manifestations of spirit power, the people became alarmed and presumed that even their dear ones who came as good angels from the spirit world to bless them and comfort them were probably attempts to throw a baneful influence around them, and a number became insane.

1828. "Spirit control in the churches has been a frequent cause of insanity, because of their ignorance of both spiritual and physical laws.

1829. "Those who fall into trances in revivals or camp-meetings are supposed to be under the power of the one they call God, but they are not under the power of God at all, but under the power of the spirits.

1830. "But their ignorance of how to treat them in that state has in nervous cases resulted in insanity or death. Just think of it, friends!

1831. "Spiritualists know how to treat such cases and save them from insanity and death.

(Signed) "Denton."

No. 30½.

(663.)

Sever the Psychic Ties and Man would Retrograde.

1831½. "If these invisible bonds were severed, the earth would be lost in spiritual darkness. There would be no hope for the future—no means for progress, and retrogression would ensue. If these bonds were severed, on the other hand, we would find ourselves without a motive for present work.

(Signed) "Denton."

No. 31.

(667.)

Spiritualism Is for the World.—Sets Aside the Central Christian Dogma.

1832. "This work is not for a few, but for many others, but for all others, and for all things, past, present, and to what may come. Not for itself, but for that which is farthest from itself--greatest from a part of all."

1833. "This breaks down revelation as per orthodox theology, breaks down eternal torments, breaks down suffering for triumph, and sets aside the central dogma of the Christian religion.

(Signed) "Denton."

(See engraving at paragraph 1179.)

No. 32.

(692)

This Work Not to Establish a Creed, but to Reveal Individual Spirit Experiences.

1834. "This book is not written for the purpose of establishing a creed, but to reveal individual experiences and opinions of life in the spirit world.

1835. "I have discovered while living here that there are several magnetic belts encircling your earth, similar in general appearance to the belts that surround the planet Jupiter.

1836. "Beyond these zones there exists, outside of the earth's spirit spheres, a vast spirit world traversing the innermost heart of space like a comet, emitting a vaporous spirit light like the nebulous trail of a comet. (Perhaps the zodiacal light?)

1837. "This grand spirit world pursues its course through trackless space, making its circuit and reappearing in the earth's atmosphere every day, every hour.

(Signed) "Denton."

(See diagrams at paragraphs 1171-1172.)

No. 33.

(709.)

Spiritualism Demonstrates Orthodox Theology to be Untrue.

1838. "The earth is becoming more and more spiritual as the projections of the majestic aura ascend into your earth's atmosphere.

1839. "Our mission is to enlighten humanity, and to prove that Christianity as now called orthodox is false from the foundation up.

1840. "Who are the people who have, in your country, embraced Spiritualism? The rabble? By no means; but the most intelligent and able of all classes.

1841 "Now, it is very remarkable that when you proceed to enumerate the leading men who have embraced modern Spiritualism, you begin also to enumerate those eminent intellects and characters of this and the past ages

1842 "Are all these intelligent people likely to plunge their heads against a stone wall and run their reputations into an unpopular cause without first looking well into it?

1843. "'But then,' say the opposers, 'the scientific don't affect it.'

1844. "But let me say that scientific men of the first stamp have examined and reported this as a great fact. Scientific men by the hundred have done it, and yet the crowd of opposers go on, crying for a scientific man!

1845. "It is time that all such folly had an end. Oh, my good brother or sister, don't trouble yourself that your neighbors call you crazy or a fool. You are crazy and a fool in most excellent company. All great men of all ages who have introduced or accepted new ideas were called crazy or fool in the eyes of their contemporaries.

1846 "From the first moment of the appearance of this light, it has moved on totally unconcerned and unharmed amidst every species of opposition, misrepresentation, lying, and obstruction, and yet it has daily and hourly grown and spread and strengthened, as if no such evil influence were assailing it. Like the tidal wave, it has traveled on in its course unconscious of what is beneath it.

1847 "Friends, the great and good minds of the world should be listened to, inasmuch as they have ascended far up the mountain of Truth and may be able to reflect a new ray of light upon your own heads from spirit zone. Be grateful to them for such light, and drink it in with all enthusiasm, meantime building up your own powers until you become more true radiators of light upon your earth.

(Signed) "Denton"

1848 Rate, 12 2-3 words per second, or 760 words per minute.

No. 34.

(731.)

Let the Altars of Superstition and Ignorance be Abandoned.

1849. "Dwell no longer, friends, in the darkness of past ages. Let the altars of superstition and ignorance be abandoned forever. We are not the angels of death, but the harbingers of life eternal.

1849½. "There is not the possibility of any soul becoming eternally lost: for we have provided for the redemption and preservation of all the children of earth.

1850. "Think no longer that the soul of man cannot escape a ceaseless round of transmigrations ere it can be absolved, for

it needs no other incarnation than its first to become capable of existence in spirit life; and, when you have perfected yourself in knowledge to the degree of the intelligence of your great world, *you can then create and govern a world*, and yet maintain your individual existence forever.

1851. "So, let the followers of this great cause call upon us for spiritual aid; we will answer you by inspiring you with wisdom we have learned since our transition into spirit life.

1852. "When one has developed upon the spiritual plane, then their corresponding senses will convey ideas to the physical world; and if the development is very high in the power of sensitiveness, then you become able to perceive and teach ideas relative to the invisible world which are entirely beyond the province of the earthly senses to perceive or understand.

(Signed) "Prof. William Denton."

No. 35.

(736.)

Why the Priesthood Turned on Spiritualism.

1853. "The Christian world at first received this phenomena with incredibility and wonder; but, as time elapsed, began to regard it with undisguised hostility and open antagonism.

1854. "The reason of this treatment of great phenomenal facts was that the intelligence that came from the spirit world refused to endorse the theories of the Christian priesthood as spiritual truth, and the latter placed themselves in battle array against any attempt to further enlighten the world through such a source.

1855. "So far, I have alluded to the ignorance of the priesthood and the temerity with which they cling to the fabulous origin of their God."

No. 36.

(770.)

Spiritualism Solves Life's Problems on a Basis of Fact.

1856. "This explains the true nature of spirit, gives you a logical demonstrable ground for rational consideration of all phenomena which has been the basis of Nature. The question of spiritual life can only be solved by scientific investigation.

1857. "On the other hand, the existence of spirit holding the powers of thought and action upon the plane of radiant matter gives a perfectly satisfactory explanation of the transfer of the mental powers that belong to our life.

(Signed) "Prof. Denton."

No. 37.

(775.)

Knowledge and Wisdom Always Existed.

1858. "It has been the fashion of most writers to regard the human race as distinct from wisdom as an ox.

1859. "In order to account for the origin of life, I shall have to ask those writers to go with me into the realms of spirit, and there I can demonstrate to their utmost satisfaction that knowledge and wisdom always existed.

1860. "This proposition may seem as an hypothesis, and incredible, but I have the conviction and it is founded upon absolute and demonstrable laws of chemical and electrical character; and, therefore, I give this with an absolute certainty as to being the true solution of the problem of life in all forms.

(Signed) "Denton."

No. 38.

(781.)

All Spirits Men and Women.

1861. "But, in your endeavors to attain organic harmony and moral elevation, let it not be supposed that you are always left to strive and struggle alone.

1862. "No. Like ourselves, all spirits were once men and women, who lived in corporal organisms, and have walked upon your or some other earth which rolls in space—have experienced the pleasures and vicissitudes, the joys and sorrows, the tears and smiles of your incipient existence.

1863. "But now, having passed through the transformatory process of outer dissolution, which mankind term death, we reside in spirit land, and, in harmony with the immutable laws of progression and development, we still march victoriously onward.

1864. "We stand in the gateway between heaven and earth; preventing at once too much doubt: for such facts as these demonstrate to man that there is a future state; and, at the same time, that man is not the cause of all spiritual phenomena.

1865. "The hemisphere of the mind is quite as marvelous as the counter-hemisphere of voluntary power; and, when truly studied, becomes as much a wonder before death as when he returns to spirit life.

1866. "It is evident that many spirits have little knowledge of their own abilities to control the influences thrown upon mediums; and the consequence is that what should be automatic is voluntary.

1867. "You have seen, no doubt, many persons who were impressed to address an audience, or to write a poem. The medium's control would set the machinery in motion and then retire; whereupon the medium's mind would take up the operation and continue as though it were an unthinking automaton.

1868. "But here is evidence better: the having one's name pronounced by the individual himself. Such moment is sublime, because it dispels all doubt and reveals to man the eternal future. Our prayer is that all men and women may know this truth and be free.

1869. "You can have no idea of the nature and extent of punishment some spirits have undergone. Yet there is no hell or torture inflicted in the spirit world. Every spirit that comes here brings the punishment with him in his own nature. So, when a spirit passes from the earth to this world, every trait of his or her natural habits, principles, and passions is delineated on his spirit features. Therefore his once deceptions are totally useless here."

1870. "You will all be examined as you come here, and then placed in society and positions corresponding to your natures which you possessed in your earthly life. Oh, my friends, mankind need not think that there is a hell in the spirit world to punish the wicked. The wicked will carry with them hells sufficiently poignant to punish them for all their misdeeds."

(Signed) "Denton."

No. 39.

(785.)

Schools in Spirit Life.

This writing seems to be in conclusion of the spirit's oration No. 26. (2129.)

1871. "Yes, we have schools here, for the development of the soul of man, and to teach him his relation to mankind; to instruct him in the wonders of the sidereal heavens, impart to him knowledge of the inhabitants of the sun, moon, and stars, and of the numerous worlds in space occupied by various tribes of men; to aid man, also, in experimenting in chemistry and all other branches of science."

1872. "In this life we can explore the uttermost extent of the universe."

1873. "We can, also, instruct you in political economy and laws governing humanity."

1874. "We also give conditions and means whereby to help the unprogressive and helpless portion of mankind."

1875. "Everywhere, in every region of your globe, or the universe, in every stage of intellectual culture, the same source of enjoyment is alike to man."

1876. "The earnest and solemn thoughts awakened by a communion with Nature intuitively arises from a presentment of order and harmony pervading the whole universe, and from the contrast you draw between the narrow limits of your own existence and the future."

1877. "Such results can, however, only be repeated as the fruits of observation and intellect confined within the spirit of the age in which are reflected all the varied phases of thought."

(Signed) "Denton."

No. 40.

(844.)

Man the Coronation of Nature.

1878. "Man is the coronation of Nature. He is the highest work of Nature; the masterpiece of creation, of life and action; an epitome of all known forms and substances; a microcosm of all nature.

1879. "But why is man thus exalted? Why does he stand upon the towering apex of the visible creation? Is it because he is more beautiful than the form of the animal kingdom? No. But because of the indwelling principle which has entered the whole lineament and given to every feature its beauty and expression.

1880. "The power and perfection of man are gone, and the golden plane which causes him to shine superior to all other things is extinguished to all outward perception. But what conclusions are you to draw from this fact?

1881. "In reply will say, you are ashamed to acknowledge that man is superior to all other developments in nature, because he possesses a grander motive power, a deeper source of feeling, and a higher mental organization. His mind is the foundation of supremacy. This is the source of his seeming omnipotence. He is compounded of all substances and principles which exist in the constitution of Nature.

1882. "Then it must follow that he is the concentration and sublimated condensation of all the powers and principles which live in the vast organism of your world, if not of the entire universe.

1883. "Matter and mind have heretofore been supposed to constitute two distinct and independent substances. But it is a fact, friends, that Nature is everywhere consistent with herself, and that mind is the flower of matter as man is the flower of creation.

1884. "The grain in your fields of to-day may to-morrow form a portion of your nerve and muscle; on the third day it becomes an element of life.

1885. "Therefore man is the great reservoir into which all powers and substances flow.

1886. "It is, therefore, a fact that he is, in his physical and mental constitution, the source of great motive power and mental supremacy.

(a) "The motive power of the mind is mighty because its source is knowledge, (b) and the great mission of the human mind as a motive power is to subdue all unwholesome developments of the vegetable and animal worlds and change extensive plains into gardens of health and comfort, (c) in order that physical man may stand upon the topmost round of the visible creation as the connecting link between the material and the spiritual.

(Signed) "Denton."

No. 41.

(853.)

The Power of Mind.

1887. "Man has the power of ascending higher and higher in the scale of knowledge; therefore, as has been shown, is the master of all physical creation, the conqueror and disposer of the imponderable elements and the great harmonizer.

1888. "That great innate power which enables man to comprehend the laws and control harmoniously the phenomena of the world of matter is mind. It is a clear fact in human history that all scientific principles have been accomplished and made by a few minds. But, my friends, before mind can display its creative and disposing powers in the higher realms of thought it must have a broad and scientific knowledge as a basis of more exalted superstructures. Physical science leads to intellectual science.

1889. "As we have a better perception and comprehension of the innate capabilities of the human mind, we can see how this knowledge will lead to universal love and to a scientific charity and compassion for every member of the human family—which your former generations could neither feel nor practice. Eventually mankind will become impressed with the principles of universal interest and community of occupations.

(Signed) "Denlon."

No. 42.

(856.)

Spiritualism Not Investigated because the Clergy Calumniate It.

1890. "But why does this truth rise up so majestically before your minds? And why do we regard this as a great and important subject?

"Simply because we have familiarized your minds with the broad and immovable foundation upon which this truth rests, and contemplated with an honest heart the innumerable principles which support this edifice.

1891. "Why do not the scientists view this matter in the same light as they do any other?

"It is because they have never entered and contemplated the beautiful possessions of this vestibule which leads out into the vast interior department of this truth.

1892. "Why has not the world investigated this subject in a cool and collective manner? Simply because the majority of minds believe, or imagine they see, or are told by some clergyman stationed about the threshold of their edifice that there are to be found a great many suspicious and dangerous characters, whose names are various: Humbug, Deception, Legerdemain, and a host of similar characters whose reputations and characters are beyond mention.

1897. "Each one in this circle to-night is sowing seed that, in after-life, you will reap the reward. Whether that reward be of good and desirable, or the reverse, will depend upon the seed you are sowing.

(a) "You, too, can gather the wild flowers that are around and about you, instead of waiting until you can cultivate hot-house plants. By this I mean: Do each day what your hands find to do, even if you are not so situated that you can do great things.

1898. "The smallest piece in the mosaic is just as necessary as the largest, and without the small piece the work would not be a success.

1899. Words and deeds of kindness have more potency to soothe wounded hearts than all of the gold in your land.

(Signed) "Denton."

1900. This manuscript, No. 43, was executed by the spirit in near 2 minutes of time; there are 350 words; near 3 words to second. Denton's usual rate ranges from 7 to 10 words per second, but 3 words per second is more rapid than the most expert penman in the physical can execute. Hence, even this writing is of scientific value.

(a) The words and composition and symbols and construction seem Dentonic. In fact, this essay, No. 43, may be, for aught we know, a repetition of something Denton said or wrote while in the mortal.

He now says there is nothing uttered to-day but what has been uttered before at some period recent or in ages past, more or less remote; and that there is indeed "nothing new under the sun."

No. 44.

(896.)

Believe in, Study, and be Not Frightened at the Truth.

1901. "Believe in the truth as it is demonstrated to you by evidence that proves it to you. We don't want you to believe upon faith. Study and investigate. This will be brave. That is, be not frightened by the demonstrations.

(Signed) "Denton."

No. 45.

(1127.)

Change of Earth's Polarity.

1902. "Yes, the earth changes its polarity by degrees. The process is very slow up to a certain point; then it is very rapid. Some spirits tell me that this sudden change is what caused the great flood. These spirits say the earth has only changed its polarity once since its existence. They offer various reasons for this statement. They say the deposits of shells and fossils of

salt-water fish that you frequently find, even on the tops of high mountains, are the result of this change.

(a) "As this happened many thousand years ago, we have no way of proving what they say except by the finds you on earth are continually making.

(b) "In the frigid regions these finds prove to us that what they tell us is true. How much proof it will be to you on earth, you must determine for yourselves.

(Signed) "Denton."

No. 46.

(1144.)

Man's Resistance to New Science or Religion.

1903. "Man has always, as far back as we can learn, resisted the onward march of any new science or religion for fear some of the teachings of the new science or religion may come in conflict with some of his own cherished ideas.

(a) "Prove that he is in error and he will attack you with arguments based on that very error. But, one after another, they fall from him as the grain falls before the scythe of the reaper, and he will be just as stubborn in defense of the new as he was in the old.

(b) "Man should be ready at any time to investigate anything new that comes before him: for if it be an untruth, he need have no fear that the truth will go down before it, and if it be a truth, he should investigate and know its teachings thoroughly.

1904. "As to some other of your questions, we have said before in this circle that the God of the Christians is a myth. They regard God as a personal being, and when they do this they limit His power.

1905. "God is in and a part of everything that exists. The God principle would be a better name than God: for the God principle is the good within any living thing.

1906. "It is just as impossible to see God as it is to see gravitation. You can witness the effect of any force, but you never see the force itself.

1907. "You know messages are sent every hour, streets are lighted, and cars drawn by the force you call electricity; but no one has been able yet to define electricity. No one can tell you whether it is a solid or fluid.

1908. "Man, in his ignorance, supposed God was a person, a being, little higher than the human; but at this age in the world's history it is time for man to reason and know for himself that God is spirit, and not a personal being seated on a throne.

(Signed) "Denton."

No 47.

(1162.)

"Survival of the Fittest."

1909. "All forms of life are dependent on each--the higher on the lower, and the lower on the higher.

1910. "It seems to be a universal law in nature that the weak must succumb to the strong. Even in the human family this law is unchanged. The weaker in this case is, as a usual thing, weaker intellectually.

1911. "You have many examples, though, where conquering people were very inferior in intellect to those who were conquered, even on your continent. Once this country was peopled by superior beings to those inhabiting more recently.

1912. "As man advances intellectually he retrogrades physically. He loses his warlike nature and is more peaceful.

1913. "This simple fact will account for the extermination of many races of people who have lived in the ages gone by. After they advanced to a higher state of civilization and the art of fighting was lost to them, they were easily conquered by a more ferocious tribe of people.

(Signed) "Denton."

No. 48.

(1178.)

Zones or Belts Around the Earth.

1914. "The belts or zones that lie around your earth are designed for the habitation of spirits out of the body; and as they outgrow the passions of earth and become more refined they pass to another or higher zone.

1915. "Many spirits remain in the first or earth zone for years.

1916. "Spirits from the other spheres or zones try to teach them that they must forgive and forget the wrongs of earth in order to get out of the place they are in. But many turn a deaf ear to all of their teachings, and try to revenge the wrong done to them while they were still on earth.

1917. "The more refined, as a general thing, do not care to mingle with such spirits; and if it were not for their love of humanity, they would never come into your earth atmosphere.

1918. "Those whose mission it is to teach the children of earth do so gladly, and find their true happiness in the fulfillment of their duty.

1919. "Could you attune your ear to catch the words of wisdom of these high spirits, you would indeed be blessed, for their wisdom is many times beyond your comprehension.

(Signed) "Denton."

No. 49.

(1206.)

The Soul Builds Its Own Home Relatively to Its Own Pure or Impure Desires.

To the question, "Are all on equality in every way when freed from earth and its entanglements?" the spirit writes:

1920. "No, all souls are not on an equality after they are freed from earth and its surroundings.

(a) "We have said before that justice is meted out to all. It would not be justice to compel a good man to associate with a bad man. Neither one would be content. Each finds the place that is best suited to his former life. His present thoughts and aspirations may soon lead him to rise above his past life; and, when this change takes place, he goes to the place that is best suited to his needs at the time.

1921. "Your homes in spirit life are just what you would desire them to be. They are your ideal.

(a) "You may say that a bad man could have a very beautiful home; but, friends, he could not: for his soul is not building beautiful things. And, no matter how distasteful his surroundings in spirit, he cannot but see and know that they are just.

(Signed) "Denton."

CHAPTER V.

Orations and Vocalizations of Prof. William Denton.

See the statement at paragraph 1633. As to how these speeches were committed to paper and preserved, see paragraph 2339. Turn to paragraph 1633 and fix, as far as possible, the appearance of this spirit form upon the mind, imagine the words being uttered in the most fascinating manner of elocution, and the reader is prepared to go on with the orations.

Oration No. 1.

(257.)

How the Mentality of the Medium Modifies the Phenomena.

1922. "I must endeavor to be more grave and not so mirthful, or I will lose my identity. I was not so mirthful habitually, but since coming to spirit life mirthfulness got on the sunny side, as there is everything here to entice to a supremely joyous state of mind."

1923. Question: "Does the mentality of the medium in any way modify the intelligence of the phenomena?"

1924. Spirit: "Oh yes. We cannot get so independent of the medium as to be entirely free from influence of his men-

tal capacity; and culture modifies the mentality of the phenomena.

1925. "Then, sometimes, we have not full control of the medium. In this case there is apt to be more of the medium's identity in the phenomena, and less of that of the spirit in proportion as the spirit has less than complete control; and this is the case in every phase of the phenomena.

1926. "The spirit has to use the mental aura of the medium as the channel through which to express thought to mortals.

1927. "Therefore, however exalted the thought of the angel, it must be expressed in a manner between the mentality of the spirit and that of the medium, and the mode of expression must be nearer to that of the medium in proportion as the spirit does not possess control of the medium, and *vice versa*.

1928. "So, kind friends, you may readily see what kind of mediumistic intellectual development would be necessary to afford the proper channel for the unadulterated thoughts of a Lord Bacon, in spirit life, to be transmitted to mortals. And yet, the purporting intelligence may be the veritable Lord Bacon, whether the message be through a clear or muddy channel.

1929. "If you will study this matter a little, you will soon learn that there is not so much mispersonification of identity as there is ignorance, on your part, of the laws governing intercourse between the two worlds."

Oration No. 2.

(267.)

The Resurrection.—Spirits from Other Planets may Visit This.

1930. "We will combat all the elements arrayed against you.

"Your world is a great world; but it is inhabited by a curious people: devils, monkeys, hyenas, and the like.

1931. "I used to speak in school-houses about, on little themes, and sometimes on 'Immortality,' but I could not prove it then. Now I can demonstrate that, though the body fall away as a putrid, sickening mass of corruption, the man, the woman, the dear little child, lives on beyond, free from and above it all, with prow aloft and sails unfurled on the great ocean of eternal illimitable immensity of life."

1932. "The resurrection? That gives me a subject. I never like to speak without a subject.

"When your spirit leaves the body, when the 'silver chord is loosed' (so to speak), is broken, you rise out of the old body of flesh and blood, never again to inhabit that body. This, my friends, is the great, the mysterious resurrection."

1933. "Certainly spirits from other planets come 'down the

shining highway' as well as we. They do not come so often as we, for the reason that they, in personality, are not, and cannot be, known to you. You knew us before we left the mortal, and so we come the oftener, being better adapted to prove to your world our continued existence, and to make revelation concerning your future.

1934. "But sometimes spirits do visit you from other planets. That venerable old sage of the immortal world, Father King, is from another planet. He first visited your earth twenty thousand years ago, and has occasionally called this way ever since I have had the pleasure of being escorted by him to some of the other planets.

1935. "These great highways over which intelligences travel lead both ways to them."

1936. "The Atlanteans? They come down from other planets."

It seems that to these spirits, spirit zones and separate spirit spheres are represented by the word "planet." (1835-1837.)

Oration No. 3.

(285.)

Spiritualism the Only Enduring Science.—The Identity.

1937. "I am glad to be able to appear in this way and talk with you.

"This is William Denton saying to you: Go on in this great work. You will all be rewarded in this sphere. Go on and help to let the world know something of the glorious awaiting souls that are sufficiently able to be themselves instead of 'automatons' moved about by a designing, crafty priesthood.

1938. "In regard to geology? Whatever value learned men on earth may consider it, it is of little consequence on this side of life.

1939. "Spiritualism is the only science that is enduring, that is food for the soul during illimitable eon.

"Geology is all right. Many of the so-called sciences or branches of science are all right; but what little of Spiritualism they contain is all upon which you can feed when your old clothing is gone back to geologic rocks.

"Over here our food is Spiritualism for breakfast, Spiritualism for supper, Spiritualism for dinner and dessert. The only way to become truly scientific is to pass to the schools of spirit life.

1940. "Because some of us do not all the time talk of protoplasm, and that, too, in the most abstruse chemical nomenclature that Noah Webster himself could not understand, we are thought to be somebody else.

1941. "No, dear friends. It is our business to prove to the world, as best we can, that there is future life, and reveal to mortals in as simple a way as possible the nature of that life and the relations of the mortal to the spirit side of life.

1942. "I have known your secretary to muse to himself whether it ever would occur again to hear William Denton speak as he is now speaking. I am William Denton now, and you, Mr. Secretary, will be yourself when you get over here. But to another you will be somebody else, just according as the glasses through which you are seen."

Oration No. 4.

(338½.)

A Wonderful "Mullum in Parvo."

The spirit uses allegations of a magnetic healer as a text for discussing the whole matter of the science of healing. The spirit said:

1943. "Mr. Secretary, get your paper and pencil ready to note what I may now say.

(a) "That gentleman that lectured at the hall last evening, like the originators of the priesthoods in all the ages, somewhat arrogantly sets up that his controls are God and God's hierarchy of angels, while the controls of all or most all others are, unfortunately, low, degraded, God-forsaken, vicious, lying, unreliable, malevolent.

(b) "Theories you have had in religion, science, and socialism, to the ruin, almost, of your country. The theorists strike a theory, set *themselves* up as ex-Gods, and all others fools.

(c) "Now, friends, it will be found upon the facts in the case, that the Doctor is all wrong as to cause of disease; and, therefore, the impression he desires to leave upon the people's minds all wrong as to its cure.

1944. "He tells you that the cause of disease is in the nervous system, the nervous circulation; and that all that is necessary to restore health is to restore the circulation of the nervous fluid; and that, to do that, all that is necessary is the touch of a magnetic healer like Jesus of Nazareth, or some one of his duly commissioned vicars—*à la* the pontifical see.

(a) "But fact is what you want. A fact is worth a thousand theories.

(b) "Facts may be hidden or obscured for a long time by designers, or cowards; but, ultimately, drive theories into oblivion, and theorizers and cowards onto back seats. Now the fact in this case is that

1945. "Infringement or non-proper use of natural law is the cause of disease.

(a) "Whoever either ignorantly or knowingly breaks natural law of his being must suffer the natural penalty therefor.

1946. "Disease is the natural penalty of infracted law, and is by Nature intended as disciplinary.

1947. "It is true that the skin is filled with millions of pores —excretory organs.

1948. "It is true that proper bathing is a very essential assistant of these organs in the performance of their functions.

1949. "But it is also true that improper bathing may weaken, or even entirely paralyze the functions of these excretaries, so that the effete dead matter, that should be thrown off or out of the system by these excretaries, is deposited as corruption in other organs and parts of the body and causes their improper action—or it may cause over-exertion of other excretaries, giving us kidney trouble, diabetes, dysentery, diarrhea, etc., etc., or clogging of the lungs, which we call cold, pneumonia, or some other name, according to degree and location of disease.

1950. "We may be very warm and freely perspiring—the pores of the skin working nicely; we, unluckily, get into a cool current of air; these excretory valves and glands are thereby chilled so as to impair their efficient action, as in the case of chill from improper use of the bathing-tub.

1951. "This is sufficient to show that in many, very many of the various ailments of man the primary cause is not nervous disturbance; but the nervous disturbance, if at all, is only secondary, and sometimes remote; and sometimes the *disease* is the cause of the magnetic, electric, or nervous disturbance.

1952. "Very many diseases, or, we might say, forms of disease, are primarily caused by absorption of bacteria. This is greatly the case in contagions.

1953. "Water is composed of oxygen and hydrogen gases in certain proportions.

1954. "Remove the oxygen, or a portion of it, and it is not good to sustain life.

1955. "Mix with the water certain poisonous ingredients, and you cannot, in that state, partake of it without diseasing the system. Remove the impurities, restore the natural condition of pure water, and it is again good as a life-sustainer.

1955 $\frac{1}{2}$. "The brain is the great engine used by the spirit for control of the body.

1956. "The nerves are telegraph lines connecting the brain with the various stations—bodily organs; but the nerves are not the brain.

1957. "The brain is not in the heel, toes, or fingers; but is an organ of itself, to control the body.

1958. "In the brain is the throne of spiritual action. The spirit builds the house—clothes itself with the body—more or less perfect, as the conditions under which it is permitted to act are perfect.

1959. "It is the spirit that has control, if control there be, of the bodily vital forces, and it uses the refined electric and magnetic forces to do its bidding in the management, building, or repair of its house or machine.

1960. "*The healing power is with the spirit that owns the machine.*

1961. "The spirit may be assisted by other spirits.

1962. "External forces may remove impediments or assist therein.

1963. "Proper application of water may remove impediments to the proper action of the pores of the skin. It may be used to absorb a superabundance of caloric, either general or local, so that the spirit can again control.

1964. "Human magnetism may be used to remove magnetic obstructions and to assist in reestablishing the nervo-magnetic mental connections. But it is spirit magnetism in the hands of wise and beneficent spirits that is the greatest assistant to the spirit in regaining a lost or partially lost control of the body or a part of it.

1965. "Sometimes these healers in spirit life use another organism to assist in reaching the so-called diseased one, and use the magnetic and spiritual forces of this medium to a wonderful degree of efficacy in many cases.

1966. "By and by, when the laws of health and the laws of the restoration of lost health are better understood, the greater portion of *materia medica* will be banished as a demon to the race."

Oration No. 5.

(343.)

(Continuation of No. 4.)

What and How Circulates the Blood.—The Two Sets of Blood-Discs.—Their Use.

1967. "You know, from reading, that water is composed of oxygen and hydrogen gases.

1968. "You also know that by the process of decomposition of water you obtain electricity. These two propositions you all know or may know to be facts.

1969. "Now oxygen is one form of electricity, called positive electricity.

1970. "Hydrogen is another form of electricity, called by your scientists negative electricity.

1971. "Magnetism is this negative electricity.

1972. "The tremendous power in Nature's compounds, called chemical affinity, is due to the union or attempt at union of positive and negative electricity, concentrated in the atoms composing the different so-called elements of the compound.

1973. "Chemical affinity is the affinity of electricity and magnetism for each other.

1974. "Electricity and magnetism is matter in its simplest yet highest or greatest degree of atomic activity.

1975. "But beyond the electro-magnetic is yet a greater degree of eliminated, refined, atomic activity, which is the realm of spirit.

1976. "Electro-magnetism, in their true equilibrium, is the

dwelling-place of spirit and the connecting link between spirit and the material compounds of the various degrees of atomic activity.

1977. "Electricity and magnetism are the male and female elements in the universe.

1978. "From the oxygen of the air, by pulmonic process, the blood gets electricity.

1979. "From the hydrogen of the water, by the digestive process, the blood gets magnetism.

1980. "The oxygen of the water is absorbed by the iron of the blood and by the nitrogen of air partly mixed with the blood at the lungs, and partly the nitrogen of the food taken into the stomach, forming flesh compound.

1981. "Hydrogen and carbon forming fatty compounds.

1982. "One set of blood-discs (*a*) are electric, (*b*) the other magnetic.

1983. "The electric discs have an affinity for the magnetic discs when out of equilibrium.

1984. "But at the lungs they are in equilibrium, and hence repel each other to the left auricle, then into the left ventricle—the valves preventing back-flowing; this repulsion of the discs to each other must carry the whole crimson mass forward, while the equilibrium is maintained, to the capillaries.

1985. "The electro-magnetic equilibrium of the two sets of discs is lost in the capillaries and becomes less and less to right auricle.

1986. "Of these discs, the one set of discs nearer the heart, because of inequilibrium, attracts the ones next behind all the way from the capillaries into the right auricle, where, by electric action from the brain in moving the heart to contraction, the equilibrium is again partially established.

1987. "Now the two sets of discs repel each other to the lungs, and through the pulmonary capillaries, where the equilibrium is more perfected, so that the repulsion of the discs carries the blood into the left auricle.

1988. "Thence by muscular action into left ventricle, and by muscular action into aorta.

1989. "The heart, being also in equilibrium to arterial blood and positive to venous, attracts.

1990. "Electricity is cold.

1991. "Magnetism is warm.

1992. "There are two kinds of healing: (*a*) Electric and (*b*) magnetic, and there is also (*c*) electro-magnetic.

1993. "Hence, a lost equilibrium where magnetism is deficient may be restored by impartation from the magnetic healer.

1994. "Deficiency of electricity may be restored by impartation from the electric healer.

1995. "Hence, again, a healing medium good for one organism may not benefit another.

1996. "But the greatest healing medium is one having large capacity for electro-magnetism with an aura about him approachable by supra-intelligences, who are able to discern the needs of the patient, to extract from the medium the necessary elements, and apply them, in the needed manner, to the patient."

1997. "It requires spirit to discern and apply the necessities to reestablish lost control of the spirit over its 'tabernacle' or any portion thereof."

1998. "Here, friends, you have a partial philosophy of the healing by laying on of hands, and how it is that simple touch, or rubbing, or even aural contact, sometimes, may be followed, immediately, by complete equilibrium of life forces and sudden recovery of patient—sometimes called miraculous. Here, too, the reason that of two physicians using same medical treatment in a given case, one succeeds after the other fails, and why the one is, in general, more successful than the other."

"Now, Mr. Secretary, please give me a subject, and I will continue on a little longer."

Secretary: "Trance."

1999. Spirit: "I understand you desire that I should say something about that apparently abnormal condition called 'trance.' Sometimes it is called catalepsy, and sometimes it is mistaken for epilepsy."

"The trance affects persons at different times, and different persons in different ways."

2000. "The trance is a magnetic inflowing from spirit life."

(a) "It may affect all, or a part only, of the organism."

(b) "It may flow into the subject by the head, feet, arms, or side."

(c) "You may be almost completely entranced—that is, under control of a spiritual influx, and not be aware of the fact."

(d) "You may feel entirely normal."

(e) "Some of your noblest men have given forth their nobility while unconsciously entranced."

(f) "The world is more indebted to the angelic hosts than it is aware of."

(g) "We do not come down the shining highway for nothing, for no purpose, but to do you good."

2001. "It is as much our duty to-day to 'go and preach to spirits in prison' as it ever was that of any person, being all anointed (made Christs) for that purpose."

Oration No. 6.

(351.)

Italy.—Nebulae.—The Nebular Hypothesis.—Origin of Cosmic Rotary Motion.

2002. "Friends, I am here in your midst. It is only the ignorant—unfortunately, there are many persons of that class—

who refuse to investigate phenomena not in harmony with their prejudices."

Question: "What about the threats of Italy?"

2003. Spirit: "So far as Italy is concerned, it makes no difference to the United States of America what she may threaten. She could not leave home and whip a single United States squadron. Her threats are all for buncombe. She demands of the United States certain concessions, which the United States will never consent to. You need have no fears of Italy alone."

(a) "What scientific subject would you have discussed this evening, Mr. Secretary?"

(b) Secretary: "Nebulæ."

(c) Denton: "I suppose you would like to have me speak something about the nebulae at this time?"

(d) Secretary: "If it be your good pleasure so to speak."

2004. Denton: "I have learned more about such things since coming to spirit life, and know much more in regard thereto than I did twenty-five years ago, though I have much yet to learn. All that I formerly knew was mere theory. And a great deal that your scientific people on earth to-day promulgate as science is not science, but mere theory. Much of the theorizing may be correct, but they do not know that it is true from the facts in the case. Hence, is only theory."

(a) "I now have the happy privilege to know some of the facts in this case and speak from these facts."

2005. "Go with me into spirit life, and you will be able to discern some of these far-away appearances called nebulae, and you will see that many of them, if not all, visible by means of your best space-penetrating auxiliaries, are clusters of suns and solar systems. So many myriads of them within the compass of the single vision look like dust, and hence you call them star-dust."

2006. "But in the range of spirit vision will be innumerable fields of fire-mist so far in the plasmatic state as to begin to concretize into solar system shape. This solar system protoplasm is vast eons of ages anterior to the time fixed by your scientists for its appearance as life protoplasm along the line of evolution."

2007. "The law of atomic action is also the law of the revolution of planets, suns, and systems."

"Atoms in close proximity revolve about each other by means of a central force called chemical action, which action is the direction of an endless chain. The positive atom, or electric atom (the male element), has an affinity for, and attracts toward itself, the negative, magnetic, or female atom, which, by the law of attraction and repulsion, travels in the endless chain route or orbit about the positive atom; but, the law of motion being in straight lines, when the negative atom approaches near to the positive, the positive is drawn toward the negative, so that the atoms ap-

proaching each other in straight lines, meeting, form an electro-magnetic compound—the negative side attracting positive atoms is drawn toward a negative atom approaching. The attractive influence of the atoms of the single compound balancing each other, motion is given to each atom around a common center at their tangents, and thus rotary motion of the compound is established and aggregation of atoms commenced, the aggregation all the while assisting in the same philosophical manner to continue the rotary motion along the line of the endless chain. The rapidity of the rotary motion of the compound decreases as size increases.

2008. "A union of a positive and negative atom forms a molecule in which exists the life beginning; which by continued transmutations is unfurled into man, climaxed into highest angelhood. Along the endless chain of evolution are little niches as reservoirs; here the rain, there the snow; here this form of life, there that, retained in the niches."

2009. "From spirit life you would see in each planet resemblances of pinholes by the myriad, each of which may be a starting-point for the manifestation of life. One point as well as another may be the beginning point."

Oration No. 7.

(382.)

Appearance to Spirit Vision of Remote Space.—Mediumship.—Spirit Photography.

2010. "There are but few of you here at this time, but very many from our side are present."

"My brother Reed made a statement with which I altogether agree.

"As to your question, will say:

2011. "Photography, especially spirit photography, is a deep subject, and it would be very difficult to explain to the understanding of any person in the mortal. But in this, let me say, you are the negative while you are surrounded by electrical currents for the positive."

2012. "You look away toward the heavens of an unclouded sky, at evening, and behold myriads of beautiful silver shining gems gloriously sparkling in the all-encompassing dome of the dark night, while to us those same shining points are immense globes—vast suns to immense systems bearing life, life, sentient life. All moving in their destined rounds, rolling upon our souls the sweetest symphonies of eternal grandeur."

2013. "As you increase your power of vision by artificial means you have opened to your view new fields of solar systems in the far-away regions of vast immensity; but by no artificial means do you, because of their great distance from you, behold them but as specks of glittering dust upon the floor of the heavens."

2014. "But, when freed from the mortal and your dim earthly vision becomes exchanged for that of archangels, your unobstructed spiritual vision will penetrate so far into space that no point but what some radiant mighty globe will be in vision range.

2015. "Thus the bound of vision is one brilliant concave of shining globes for our eternal study.

2016. "And, on the other hand, while your vision may be assisted by artificial means to survey very minute particles of matter and forms of life, yet the freed spirit can see down to the very atom and behold the dawn of life itself.

2017. "Magnetic and electric currents are as perceptible to our vision as little rills or large streams of water to your vision.

2018. "We can see your bodies filled with millions of little electro-magnetic pores, or tubes, never recognized by mortal, from which continually emanate magnetism, electricity, and electro-magnetism, as resultants from continual chemical action in your systems.

2019. "Your bodies, even yourselves, are composed of chemicals. Now, your scientists, by studying and experimenting with chemicals and electricity, are enabled to produce, to a limited extent, certain voluntary results proportionate to the knowledge and experience of the operator as to the laws governing; but can produce no results only according to the natural law of the case; but, by the law, according to his knowledge and skill, may produce voluntary modifications.

2020. "So in this life we have scientists, who, by their knowledge and skill as to the laws of spirit chemistry, are enabled to produce and project back to mortal perception certain modifications showing continued life and personality of the real being called a spirit.

2021. "Spiritual chemicals from the mortal plane must necessarily be used by the spirit scientist to make the spirit form perceptible to the senses of the spirit while in the mortal.

2022. "Those mortals giving off or radiating certain suitable spiritual chemicals are necessary from whom for spirits to obtain such emanations; such persons are called mediums.

2023. "Spirit photography is the most delicate of all phases of mediumship. The condition of the atmosphere, of the mind, and health, and chemical equilibrium of the medium, of the chemicals, the plate, and the want of skill, on your side—any one or all of these may greatly modify an effort, though ever so good on our part. But you are succeeding here. Great changes are taking place.

2024. "Altogether man is a queerly constructed being. You cannot tell your own structure. The motions, the currents, the affinities of particle for particle of matter in and about your structure give it the appearance to spirit eye of millions and

millions of little wheels, of little chains and cogs. Over here we see more facts than with our obstructed earthly sight; but no one has ever yet been able to fully illustrate man."

Oration No. 8.

(409.)

Thought is so Material that It Makes an Indelible Stamp Somewhere Which May be Read by Enlightened Spirits in All the Future.

2025. "All that there is, is matter. Nothing exists that is not matter. Spirit is matter—refined matter. Both matter and spirit always existed.

2026. "Thought is matter. So material is thought that it makes its impress upon something, somewhere, and is indelible; and highly refined spiritual beings are enabled to see the thoughts of the past ages as they find them stamped upon the sensitive pages of Nature's great book.

2027. "Life commenced in the atom.

2028. "Spirit commenced with spirit atom. However, neither one can truly be said to have had commencement—both eternal, in eternal union, eternally inhered life.

(a) "What we mean by beginning in the atom is that that is where we begin our conceptions of matter, spirit, and organic form and life.

(b) "Time nor finite modes can trace life to actual beginning, for from the atom our reason informs us life is due to eternal union of the male and female elements in the atom; thus the atom is dual and from spirit, and spirit is from the atom.

"This may seem as strange as Athanasian mathematics, but certainly is as true. I have elsewhere shown that atom is closely allied to protoplasm.

2029. "Let me repeat:

- (a) "Matter always existed.
- (b) "Spirit always existed.
- (c) "Life always existed.
- (d) "There is no beginning.
- (e) "There is no end.
- (f) "Only change in mode of motion.

2030. "Compounds and individualities and personalities consist of such atomic union as possess harmonious modes of motion in the given organism.

2031. "Everything is composed of matter and spirit, and consequently possesses life within itself. That chair is composed of matter and spirit, and therefore has life.

2032. "But the mode of atomic activity does not manifest the energy you call life; hence you call it dead.

2033. "Spirit, of itself, is not an entity; neither is the material atom, so to speak; but the mode of motion produced by the union of the positive and negative or male and female ele-

ments in the atom constitutes it the life atom, or monad, and the entity.

2034. "The male and female may be considered prime elements, yet they cannot exist independent of each other.

2035. "That carpet does not wear out—its atoms change their mode of motion to greater activity; hence you call them volatilized; but your carpet, every atom of it, always was, always will be.

2036. "I will now try to write."

Being still in the attitude of holding the tablet in his left hand, the spirit moved his right hand over the tablet as if writing, and continued, at the same time, to talk; and, when done, we found that what he said he had also written. (See his writing No. 20, at par. 1714.)

Oration No. 9.

(421.)

The Gulf Stream.—Ocean Currents.—Northern Lights.—Cyclones.—Microbes.—Solar Heat.—Sun Spots.—Sun Inhabited.—All Space Organized.

Spirit Prof. William Denton stood forth a little outside the cabinet door, saying in a very loud voice:

2037. "Mr. Secretary, Mr. Walser put into the question-box a number of questions; if you will get them out and read them, one at a time, I will answer them. If I do not get them all this evening, I will continue at other meetings till all are answered.

(a) On being asked if he could shake hands with some of us, he held out his hand to one of the circle, who took hold of the hand and gave it a good hearty shake. He then called a little boy of thirteen to come up and shake hands, and the spirit and little boy had a good lively shaking of hands.

(b) As the secretary passed by the spirit to the question-box, to obtain the questions, the spirit reached out his hand, caught the hem of the coat of the secretary, and gave such show of force as to oscillate the secretary's body.

(c) When the secretary had obtained the questions and returned to his seat at his note desk, the spirit said:

(d) "Well, have you those questions?"

(e) Secretary: "Yes, sir."

(f) Spirit: "Well, read the first one."

(g) Secretary: "What is the cause of the Gulf Stream?"

2038. Spirit: "What is the cause of the Gulf Stream?"

(a) "Well, in some respects that seems a simple question; but in other respects it may be very difficult.

(b) "The prime cause of the Gulf Stream was that at one time there was a sea, or seas, shut up inland, and a submergence caused by an electric convulsion partly broke the barrier to the south, and washing of waters finished the removal of the barrier and emptied into the gulf a whole sea of water; and the waters,

after that, washed for themselves little and large channels, converging and draining by a mighty river the once floor of that great sea."

(This evidently refers to the Mississippi Valley.—*Sec.*)

Spirit: "Well, a similar occurrence of subsidence on the other side of the gulf let the waters of the tropics, that pile up by centrifugal force and partly by electrical action, meet the waters of the former sea. The two forces meeting from opposite directions modify their courses to a different direction, and their course determined and kept up by the same philosophy as the circulation of the blood, being determined by the abundance or absence of the electro-magnetism of the water traversed to that of the traversing water. You can study out the balance."

"Read the next question."

2039. Secretary: "What causes ocean currents?"

(a) Spirit: "Very much the same as the cause of the Gulf Stream: electrical action and the law of chemistry."

"Read the next."

2040. Secretary: "The aurora borealis?"

(a) Spirit: "Caused by heat, electrical and chemical actions."

(b) "Not from the sun, but from the earth, and in the atmosphere."

2041. Secretary: "Mirage?"

This was not fully answered. The spirit seemed to lose control of his form, and returned to the cabinet for additional make-up.

(a) Question 5, as to causes of rain and how precipitation may be increased in dry districts, was answered by another, elsewhere. (See paragraph 2816.)

(b) Spirit Denton reappeared, but in the arena, and there in all his fullness of speech exclaimed:

(c) "Give us your next question."

2042. Secretary: "Cyclones?"

(a) Spirit: "Electro-magnetic currents. Two forces meet—one positive, the other negative."

(b) "The rotary motion is made on the same principle as described for the origin of cosmic rotary motion. (2004-2009.)

(c) "Here some will say, 'There is danger of planets meeting and bursting asunder,' but that can never be, for long before one planet would fall into another by attractive forces, equilibrium would be established, and the law of repulsion would save the wreck of worlds by collision."

2043. Secretary: "Microbes?"

(a) Spirit: "Well, what do you know about microbes, Mr. Secretary?"

(b) Secretary: "I know but little about them?"

(c) Spirit: "What is that little?"

(d) Secretary: "The little that I know is what I have heard that some person has said about it."

(e) Spirit: "What have you heard that anyone ever said about it?"

(f) Secretary: "I have heard it said that some microscopists have discovered exceedingly small specimens of animal life in vast numbers in the blood, and that they suppose these specimens to be actual animals."

2044. Spirit: "You may call them microbes or little animals, if you wish, but they are not such; they are the very atoms manifesting life on their road, in the blood, to their appropriate position as part of the organism, to ultimate refinement into spirit and spiritual uses."

2045. "Sometimes your blood carries more of these life atoms than it can properly deposit; then you are sick in the effort at equilibrium."

2046. "Sometimes your blood does not carry enough of the life atoms; then you grow emaciated and feeble."

2047. Secretary "Solar heat?"

(a) Spirit: "Chemical combustion."

2048. Secretary: "Is the sun a ball of fire?"

(a) Spirit: "Yes."

2049. Secretary: "Sun spots?"

(a) Spirit: "That has been answered. Pass it now."

2050. Secretary: "Is the sun inhabited?"

(a) Spirit: "Yes; same as your earth."*

2051. Secretary: "Is there any space unorganized?"

(a) Spirit: "No."

2052. Secretary: "Is man a separate creation, or is he evolved from lower animals?"

(a) Spirit: "Evolved from, or, rather, through the lower forms of life."

2053. Secretary: "When, where, and how did man first have an entity?"

(a) Spirit: "Answered before."

2054. Secretary: "Is there a God?"

(a) Here the spirit said: "I will turn that over to another." As Denton vanished one like unto spirit Thomas Paine stood in Denton's stead, and repeated the question in very strong emphatic speech, making, in answer, his oration No. 6. (2356-2368.)

Vocalization No. 10.

(429)

Character in Spirit Life.

"Mr. Secretary, please give me a subject."

2055. Secretary: "The rainbow."

(a) Denton: "In the first place, let me say to our young friend [Mr. Lamb], in answer to a question he was discussing today, as to what character we have in spirit life:

*But by human spirits

2056. "My friends, we pass to spirit life with exactly our earthly evolution; and use the same faculties used in earth life. And the faculties you do not cultivate on earth you have to cultivate and develop here sooner or later."

(a) "If we come here with cultivated musical talent, we use it here same as on earth; but if we do not have it, we must cultivate it, same as on earth."

(b) "The mind is everlasting force—indestructible."

(c) "Young friend, music is your forte. You possess the musical faculties without cultivating. You have a band here, a host, who can assist you greatly in this line. If you give up to the angel world, they will take care of you and see that success be yours ultimately."

(d) "As to the rainbow, it seems to me that subject was discussed the other evening when speaking of the prismatic colors, and all we need do now is to apply that philosophy to the rainbow, and we have the subject sufficiently treated."

Oration No. 11. (461.)

Cause of Magnetic Needle Polarity, Variation, and Dip.

2057. "The cause of the needle polarity is that electric currents flow south and magnetic currents flow north."

(a) "Magnetic currents come in from the south warm."

(b) "The magnetic needle stands parallel to the currents."

(c) "But the axis of the earth is not parallel to the electric and magnetic currents."

2058. "The magnetic currents come into the earth, from space, perpendicularly to the equator, pass to the poles, and radiate into space."

2059. "The electric currents come from space perpendicular to earth's surface at the poles, and radiate from earth at the equator."

2060. "These currents from north to south and from south to north are deflected more or less in their course by local geographic structure, and hence in such localities such deflection causes the variations."

Oration No. 12. (463.)

Unconscious Cerebration.

2061. Secretary: "Unconscious cerebration?"

(a) Spirit: "A good subject. There is a wonderful law there."

(b) "That subject has been mentioned before."

(c) "You are much more influenced by outside power than you generally suppose. Sometimes, when in that state, you think you are sick."

(d) "There are none but what are more or less influenced by spirit. Every one, in fact, is influenced by some spirit power.

2062. "Now let me say, there is truth in the doctrine of obsession.

(a) "Every person is more or less obsessed.

(b) "Not by evil spirits always, nor generally.

(c) "It has been shown heretofore that there is no intrinsic evil—but there are spirits who were not fully unfolded in the earth life, coming here with the tendencies of their earthly conditions, sometimes seek to manifest back to earth; and, when they come into the sphere of a medium, they more or less manifest their imperfections, and you call them evil spirits.

2063. "If the world better understood this law of obsession, your insane would be very differently and vastly more successfully treated.

(a) "Most of those commonly pronounced insane are only obsessed—not always by those of spirit life, but often by someone in the mortal.

2064. "There is such a thing as unconscious cerebration of one mortal by another.

(a) "There is such a law, now known as hypnotism; and this may be both conscious and unconscious.

(b) "It may be by the spirit of the mortal or ascended life.

(c) "Or it may be by one's own physical surroundings—self-hypnotism.

(d) "There is no such thing as insanity any more than there is such a thing as intrinsic evil.

(e) "When the word 'insanity' is used by us, it is in the sense that the words 'mind' and 'soul' are synonymous. In that sense there is no insanity.

2065. "What is manifest as insanity is an expression, either of an imperfect relation of the soul to the body, or of obsession.

(a) "A great many very sensible people are called crazy by those of less intelligence. Your Newtons, your Harveys, your Fultons have all been pronounced crazy. A great many persons call you crazy; but it will be found that your craziness is far-reaching, and that for which the world is longing, but knows it not."

Oration No. 13.

(474)

Origin of the Christian Philosophy.

In answer, the spirit said:

2066. (a) "I understand that you wish to know the origin of the Christian system as it is taught now. This is not a philosophy in any true sense of that word. It had its origin with the Bible.

(b) "That book is much younger than you think. The Bible you have to-day is made for money the same as Elsmere's book.

It is made to sell. The Bible was, many thousands of years ago, not as it is to-day. As the Bible with Christianity is taught to-day, it is not many years of age; in fact, is an infant, and will stay there and retrograde.

(c) "The Bible is only history at the best you can make of it. The Bible was written, to some extent, by mediums. Not by Paul, not by Moses, not by Luke. Certain men began to write and did not complete it.

(d) "There arose an historian who was a medium, that put the old Bible, as it is called, into much its present shape. And do you know who that man was?"

(e) Secretary: "I do not suppose that any of us would claim to know the author."

(f) "Denton: "Well, I'll tell you. It was a man whom you little suspect. His name is Josephus.

2067. "Josephus is the real author of the old Bible. But it has been so doctored since it left his hands that he would not recognize it at all.

(a) "He was the first medium compiler of the Bible who wrote at all. He says but little about spirits.

(b) "He wrote two books. His first was correct, historically, or nearly so. The second was the one that mostly fell into the hands of the doctors—and such doctors! You speak of Dr. Bliss, but these D.D.s, as mutilators, put away into the shade the M.D.s of the unfortunate Garfield."

Address No. 14.

(501.)

Light in Spirit Life.

2068. Prof. William Denton, as we recognize this spirit, stood in the cabinet door fully clothed, with body and habiliment, to appearance, as in the mortal, and thus, in good oral English, addressed the circle, saying:

(a) "Good-evening, friends. It does me good to have the privilege of this interview with you.

(b) "Your friends here step aside for us to proceed with our book. They all are interested in that work and are anxious to have it go on.

(c) "We do not have any quarrel here as to who shall use the occasion. It is all by mutual harmony of feeling with us. Each of us can see, without being dictated to, what is best, and each knows his part and the time to do that part.

(d) "You may discern that this spirit band has no discord.

(e) "Now, Mr. Secretary, will you please announce a subject?"

Secretary: "Bro. House hands in these questions:

"1st. Is Swedenborg correct in saying that the sun of the spirit world is the source of all things?"

"‘2d. What is the spiritual value and mission of art?’”

2069. Spirit: “When you speak of the sun of the spirit world—there is no such thing. There is light here radiated from the atoms. Our light is very different from your light. Your light is grosser than ours. Your light is unnatural to us. and therefore painful to the spirit.

(a) “Our light is a soft, radiant light, but a very brilliant one to us.

(b) “The eye in the physical never beheld that light—never will behold it.

(c) “I thought, when in the physical, that I was, at times, permitted to see that light, the light of the spirit world; but I found, when I got here, that I never had, in the least degree, perceived that light, so ethereal, so beautiful!

(c) “Its beauty, its grandeur, its sweet harmonious blending with spiritual sensation!

(d) “No tongue, nor pen, nor angel, can describe the ineffably thrilling sensations produced by the waving of that light upon the sensorium of an harmonious celestial. But language fails me to portray to you a single conception of that

Beautiful, beautiful, glorious light
That bursts upon the spirit sight,
When entered fully those radiant homes
Prepared in heaven's high dazzling domes.

“No, no, friends, we have no spiritual central sun. All is light, light, sweet light! Wherever the soul may wander as the wasteless ages of eternity roll their ample rounds, all is light.

2070. “Swedenborg was a grand, good man, and, by the assistance of glorious spirits of light, caught some faint glimpses of life in the brilliant spheres, but those glimpses were modified in expression by the barriers of his physical, and the psychologic influences of the theologic dogmas of his time.

(a) “He discerned many things aright.

(b) “He was honest, and there never was a more sincere man than Emanuel Swedenborg.

(c) “He was inspired, but the inspiring agents were not infallible, nor were they of the same degree of intelligence.

(d) “He taught some things as of spirit life that we do not find here, and that are but a slight modification of the modern theologic groundwork.

(e) “His hells and demons are but little, if any, improvement; yet a people would do well to peruse his works as giving glimpses of a dawning light.

2071. “As a scene in the mortal does not produce the same impressions, the same sensations, at any given time, upon any two persons, so with scenes in spirit life—no two spirits see alike.

(a) “Individuality is stamped upon all things and organisms here as with you.

(b) "No two roses in all the gardens of earth bloom exactly alike.

(c) "No two souls in all the amplitudes of Nature's illimitable domains are, at any given time, unfolded just exactly alike.

(d) "Therefore, the same glorious light emanating or radiating from the most refined organism in the highest spheres must necessarily produce an impression of which the expression must be according to the individual development of the beholder.

2072. "And this individuality, the most sublime manifestation of law in all the realm of Nature, is exactly *the hell, the devil, the diabolism*, that the ignorant theologian is continually impressing upon the tender souls of youth—all to be unlearned in the coming ages as the sweet light of heaven shall reveal to the enraptured vision.

"Now, Mr. Secretary, please read the other question again; it may be that I shall have power to speak a moment more before I go."

2073. Secretary: "The spiritual value and mission of art?"

(a) Spirit: "That might be stated in another form: 'The tastes of the soul, and the means of their gratification.'"

2073₂. "Every intelligent soul, however crude, in its unfoldment or means of manifestation, has taste, as you would call it, which is the expression of a desire to procure for itself its highest conception of beauty and utility. This not being readily obtained in an exclusively natural state, it seeks to manufacture for itself and to utilize, so far as practical, that manufactured by others.

2074. "This created a necessity for the engerning and unfoldment of mechanical powers, and Dame Nature is on hands, with a supply of molecules, atoms, protoplasms, and everything needed, and says: 'Soul, help thyself.'

2075. "Thus constructiveness, form, size, weight, imitation; ideality, and sublimity, with destructiveness to tear down and clear away, and combativeness to prosecute the work, all these are born, and so the birth of art.

2076. "All these faculties are as enduring as the soul, continually increasing; so that art is known and is a necessity wherever the soul is found; and artificial requirements are enlarged as the soul expands.

2077. "On this side of life, art is as much higher in the scale as spirit life is higher than the physical.

2078. "We take not our designs from the earth, but from higher spheres.

2079. "The lower spheres are continually receiving from the higher. Your designs are, many of them, given you from on high.

2080. "As you have special artists, so have we.

2081. "As your works of art depend upon the skill of your specialists, so it is with us.

2082. "We have to depend upon special artists to make ourselves known to mortals."

2083. "Every medium for physical manifestations is accompanied by a special artist."

2084. "In addition to the medium, the circle, and atmospheric condition, there must be an artist who can manipulate the necessary elements into physical form, patterned to suit the spirit using. If the medium is good, the circle good, and atmosphere all right, and the artist imperfect, the manifestations must be imperfect."

2085. "If the special artist is all right, and all other conditions all right, so that a perfect form can be prepared for the manifesting spirit, and that spirit not sufficiently artistic to use the form, then, though the form be perfect and appear to you as a splendid materialization, yet the spirit is unable to perfectly manifest its individuality."

2086. "When Spiritualists are so ignorant of the high art and fine conditions necessary to produce temporary reincarnations, what could be expected of those entirely ignorant of the whole business."

2087. "The high art necessary to produce these temporary reincarnations, or generally so-called materializations, is almost competent to produce the creation of a world; and yet there be those wise men of your earth who call this the work of low spirits."

2088. "Friends, you little know the exalted privileges you enjoy here. Seldom, if ever before, was little or large band of mortals permitted to gaze so far into the celestial as is being your lot."

2089. "Since I have been here, in spirit life, I have visited round the world, and especially all over your continent, and while I have found some very excellent intervening channels, none have I ever found near so good for me as here. Here I find the highest art structure ever erected by spirit artists, as a bridge, spanning the river of death."

2090. "Good friends, the destiny of art is not ephemeral. We need all the developments of art in the physical for use in the spirit life, except it be the art of getting and hoarding money; that is not needed here, nor those arts of producing stimulants to poison persons of abnormal appetites."

2091. "We use no alcoholic stimulants here. So much of artistic energy as is used by you to in any wise wrong your fellow-man you will find to be wasted energy; or, worse yet, will be found to have produced for your spirit home a blemished building."

2092. "But cultivate the highest, purest art on earth as having an immortal destiny."

At the word "destiny" this spirit vanished from the doorway of the cabinet, and Thomas Paine stood forth in the arena, beginning his oration No. 14. (2444.)

Oration No. 15.

(511.)

Wonderful Properties of Oxygen.—English the Original and Natural Language.

2093. Spirit Denton, standing forth for vocalization, asked for topics.

House: "What have you to say about guardian angels?"

(a) Spirit: "Yes, there is always about you some one or more, and of the class as yourself. You are never for one moment entirely alone. Angels of sympathy are often near you to help you into better conditions."

"What else?"

2094. Secretary: "What of the story of John in the isle of Patmos?"

(a) Denton: "There is such an island as Patmos, and there was such a man as John. There have been a great many Johns, you know, but this John is not a myth. He did receive much of those revelations. He did many things he could not understand—or, rather, the powers around him, through him as an instrument, did them."

(b) "But his story of this work has been very much modified by D.D.s."

"What else?"

2095. Secretary: "You, some time ago, said: 'The igneous or aqueous origin of this earth is yet a question.' What have you to say in explanation of that remark?"

(a) Spirit: "Well, I say that your earth is composed mostly of oxygen, hydrogen, and nitrogen, and of these the greater part is oxygen. (b) Oxygen and hydrogen compose the aqueous; (c) oxygen and nitrogen, the atmosphere; and various proportionate compounds of these, the most of the other substances."

2096. "Oxygen is not an element; it is itself a compound of the most wonderful nature of all the compounds in the universe."

(a) "Of all things in nature, oxygen forms one of the most intensely interesting studies to intelligences in the higher life. It is indeed a most wonderful compound. Words are too cumbersome to describe, and man in the physical too crude to comprehend, the sublime nature and office of oxygen."

(b) "Wherever there is life there is oxygen. In tracing life from spirit, from molecule, from atom, from protoplasm, I find oxygen all the way along. Everything has life, and all life has oxygen."

2097. "You are composed of life germs. Millions and millions of life germs to make one man. How long, long, long time for Nature's great laboratory to work out the perfect man from the germ in the nebulous to the full-rounded individual intelligence! But eternity is hers, and the vibrations of the pendulum of her timepiece the oscillations of the universe!"

2098. "It is an eternity of remarkable wonderment to think how one's life is constructed! Look at my hands, my nails, my feet, from head to foot—all is life. You can move, you can think. All this wonderful machine from the atom, the molecule, the air; but everything is life—there is no dead. Death is only a relative condition of life. Wonderful, wonderful, to all eternity—wonderful!"

2099. Secretary: "The languages?"

(a) Spirit: "All languages came from one language, and that one language your own."

(b) "That known as the English language was, ten thousand years ago, the universal language; and the world is rapidly turning again to that language."

(c) "There ought to be one language."

(d) "A spirit stood here the other night and told you, in good English, that he was one of the Lamurans, and that he can now talk English because that was the language of Lamura."

(e) "Mixed languages among a people sometimes work great harm. Mercenary men speaking two or three languages sometimes set up 'jobs' on an unsuspecting person who understands but one, and rob him."

(f) "Notably is that the case with the Jews."

2100. "There ought to be but one language tolerated in your schools—have all persons learn that language and converse in none other."

(a) "It is time wasted, time misspent, for English schools to attempt to teach any but pure English."

(b) "That course would the sooner make it again the universal language as a prelude to a universal brotherhood."

In answer to questions in regard thereto, the spirit said:

2101. "Yes, the Sanscrit was derived from what is now known as the English language."

(a) Secretary: "How is it, then, that the Sanscrit is said by philologists to be the purest of all existing languages?"

(b) Denton: "Ten thousand to twenty thousand years ago your language was pure and simple. Each character had a fixed meaning—represented something definite. It was not unnatural, as it is to-day, by the use of cumbersome and meaningless characters."

2102. Secretary: "Is this the language of other planets?"

(a) Denton: "I am so informed. I understand that the English language, in its purity, is a natural language, and that attempted artificial embellishments have made it very cumbersome; yet it is nearer the natural than any other; and for this reason is destined to become the universal tongue; and will, also, gradually return to its ancient simplicity."

2103. Secretary: "What is your opinion of Bellamy's ideal government?"

(a) Denton: "So far as any earthly government is concerned, it is ideal, mostly."

(b) "So long as man is on an evolutionary road from the rocks to spirit life, that vision cannot be realized."

(c) "But in spirit life we have governments somewhat after that pattern; and from thence was received by Mr. Bellamy. And it may be that his vision, though true with us, may assist to some modification of government on earth that will be to the great advantage of the people."

Vocalization No. 16.

(514½.)

Continuation of Query Discussion.

The spirit, standing forth in visible form, said: "Now let me have one of your questions, and I will try to speak to it."

2104. Question 43 of the Walser series: "Is there a higher or more comprehensive mental power than that which is expressed through man and his ultimate?"

(a) Denton: "I said I would discuss one of *your* questions; that is Mr. Walser's. However, as the question is here, I will proceed with it. Of course there is higher mental power than on your plane. Haven't you found that out after all our coming down 'the shining highway' with higher thoughts? That is what we are here for—to reveal a higher and more comprehensive power beyond your earthly life."

(b) Secretary: "Perhaps, Professor, you do not get the brother's question as he designed it. I suppose he desires to know whether there are intelligent beings in existence, *other* than man and his descendants."

(c) Denton: "If that is the question, I answer, most emphatically, No. Wherever an intelligent being is found endowed with mental energy such as distinguishes man from the lower animals, it is man, man—only man or his descendant—still man. You will remember that I before demonstrated the unity of the universe. Therefore, wherever man is found, he is an evolution of the same cosmic matter under the same universal law."

2105. Walser question 44: "Is there an infinite mind emanating from Deific power?"

Denton: "No, sir, there is not; other than man in evolution under law. That is virtually the same question as the other."

Walser question 45: "Is there a difference between intelligence and mind?"

(a) Denton: "Yes, sir; or we may so consider it. The movement of the muscles, the operation or manifestation of the physical organism, is the mind."

(b) "The intelligence is that which directs the physical manifestation."

(c) "The mind is the expression."

(d) "The intelligence, that which directs the expression."

2106. Question by the circle: 'Who are our guardian angels?

Denton: "You all have appointed to you some spirit, who is ever watchful over you. It may be some relative, or it may be some ancient spirit or other; but it is always some one competent in himself. Your relatives may not always be competent, and in such case, not made your guardians. Other influences than your guardians often are about you, and sometimes for a time usurp the guardian."

2106½. To a question by Mr. House, Denton answered: "An English people produced the Yucatan hieroglyphics."

Oration No. 17.

(535.)

Thought Is Perceivable.

2107. "To the question as to whether thought generated by one spirit and projected toward another may be discerned by a third spirit that happens in the line of the thought projected, I have this to say:

(a) "You will remember that I have heretofore told you that thought is substance."

(b) "Here in spirit life we do not converse as you do. We perceive thought. The spirit wishing to communicate something to me projects its thought toward me and it enters my brain substance; then I see it, perceive it. And any spirit being in line of the thought projected also perceives the thought."

(c) Secretary: "You cannot have any amusement talking behind a fellow's back over there."

(d) Spirit: "We have no confidants over here. All is an open book."

(e) "Nevertheless we have secrets over here. I have a secret now that you will never understand, and you can hardly guess what that is?"

(f) Secretary: "The secret of life?"

(g) Spirit: "Not that; guess again."

(h) Secretary: "Oh, well, if you say I may not be able to guess it, I need not try."

(i) Spirit: "Well, I'll tell you what it is: That little machine out there." (Telegraph.)

(j) Secretary: "Why not I, as well as you, understand it?"

(k) Spirit: "Oh, well, perhaps after a while you may understand it."

Oration No. 18.

(542.)

Transition Experience.

2108. The spirit said: "That theme has been, already, fully presented here; but, for the benefit of the good friend, I will say a little about it."

(a) "Nearly all people, just before quitting the tenement of clay, become clairvoyant, so that they realize the presence of their friends on this side of life. They see their spirit friends just before leaving the body, and of course all the while in spirit life."

(b) "You know that there are certain stages of sleep in which you see beautiful things, and, at the same time, are not so sound asleep but that you realize partial consciousness of outer life; but you are at perfect rest, and feel delight in the beauty around you. So it is, mostly, while soul and body are parting. You then realize your situation, with a degree of pleasure, and wonder if you will like the new as well as the old home. You realize, too, that, after all, there is no death. You see all about you the friends that had gone before you."

(c) "Such is the experience of most people while making a transition."

Oration No. 19.

(562.)

Astrology Has Some Truth.

2109. Miss Moore: "Professor, how many chemists know they are assisted in their work by spirits?"

(a) Denton: "There are some who feel that they are thus assisted, but do not acknowledge it. A few only are willing to say they are assisted. A very considerable number are much assisted, and do not know it; and quite a number, either not assisted at all or very feebly so. Those who have assistance from the spirit world are more accurate in proportion to the degree of assistance."

(b) "We can give you knowledge in all science. In fact, in order that you accomplish much in scientific research you must be aided."

2110. Miss Moore: "Would you please tell us something about astrology?"

(a) Denton: "Well, let me say, some have natural faculties, some have to work it out."

(b) "A great many persons have been very successful in reading life-lines, but mostly because they have been aided so to do."

"You [the questioner] are not so much for this work as you are for chemistry. You can read character, tell whether the person you meet be honest or deceitful."

(c) "Astrology takes in a great deal of ground. It will make you understand yourself, but more of others. Very much of one's life-line and destiny on earth is fixed by the magnetic conditions and surroundings during gestation and birth."

2111. Question: "One thoroughly acquainted with these laws could forecast even the time and manner of one's death?"

(a) Spirit: "Certainly. I could now tell you, each one, of the very time and manner of your death. And I am permitted to

say this much: All of you that are here this evening will die what is called a natural death. None of you will die by violence or casualty.

(b) "Some of you have been very near to death by accident, but your time, as fixed from the molding of your personality, had not come. You escaped—you hardly knew how or why. Some other, in less critical condition, would surely have died or been killed."

2112. Question: "Then we need not be afraid of being torn up by a cyclone?" (This had reference to the fact that the medium is much alarmed at the appearance of a storm.)

(a) Spirit. "No. But if you had been in a gale as he has, and been so much frightened, and had such a narrow escape as he, you too would be likely to be somewhat timid at the approach of what seems a coming storm."

(b) "Say, do you know that this medium and his brother, one Sunday night, in a yacht, with fish, were blown by a gale out in the lake, and everything seemed like certain death, but a spirit told his brother to cast anchor? The gale swept the masts clean, but the boys were saved. This was not the time nor the manner of their death. But any wind-storm naturally makes the medium feel timid."

(c) "There is a lady over there just as timid and fearful of a horse—but these two are not to be killed in such way."

(d) "All dangers of that kind are warded by their angels."

2113. Question: "Was Ptolemy, or one of them, an astrologist?"

(a) Denton: "Ptolemy was an astrologist."

Here the spirit seemed unable to longer hold the form, and therefore he retired behind the door curtains into the cabinet.

Oration No. 20.

(572.)

Dialogue Form Continued.

2114. Visitor Jenkinson: "I would like to hear this spirit say something about the Alliance."

(a) Denton: "The Alliance party? I am not so much of a politician as some others are; that was not in my line, but I may say a word or two."

(b) "If the Alliance will stand firmly to one resolution, it may do some good. But, as matters are, it is very liable to divide into factions; and, so long as it does that, it will accomplish little or nothing."

(c) "To the nation at large it is yet a small factor. One element of strength, however, may do it much good: the ladies are taking hold of it quite earnestly; and if they go on and work up enthusiasm, it will be a great help to the party. It will grow and become stronger and stronger, and may continue, and finally succeed, but I fear not."

(d) "The Alliance is very good, and I hope it may have abundance of success."

"What next?"

2115. Question: "How much similar to the life of man is the butterfly?"

(a) Spirit: "The butterfly is very tender, is very delicate, and, in some respects, is very beautiful."

(b) "But what does the butterfly evolve into? Can you tell, Mr. Secretary?"

(c) Secretary: "I don't know that I can."

(d) Denton: "I should think you ought to know that much of natural history anyway, Mr. Secretary?"

(e) Secretary: "I know of no other evolution for the butterfly than that it evolves into other butterflies."

(f) Denton: "That's it. You struck it exactly. The butterfly state is the point of evolution that evolves or reproduces itself."

(g) "In that sense it is continuous."

(h) "In that sense it is a simile of man on earth; but in a very limited sense is it an emblem of the beautiful life and home of the decarnated soul."

(i) "We can talk of the butterfly and of man on earth as continuous under the law of 'kind continually reproducing its kind.' In this sense we may consider both immortal."

(j) "We have already traced man to a spiritual beginning, which was also contemporary with his material beginning, and that necessarily proves that he has always existed, and that he always will exist; and this philosophy applies also to the butterfly."

(k) "But neither one is an evolution of the other."

"There, Mr. Secretary, is your butterfly."

Oration No. 21.

(583.)

Clairvoyants and Clairaudients Can See and Hear Spirits, but No Machine Will Ever Present Them to Physical Senses.

2116. "Good-evening, friends. I am glad that it is possible and a fact that I am with you in a perceivable way at this time. Is there anything you would have me speak to?"

(a) Secretary: "We would be pleased to have your opinion of the proposition to invent a machine by which we can hear the spirits talk, see them in their spirit homes, and behold them leave the body at transition."

(b) Denton: "You already have instruments in your world that can see and hear all those things: clairvoyants and clairaudients; and you will have more of them. But as to the invention of a machine by which that result can be accomplished to the physical senses, that will never be done."

2117. "The physical senses cannot by the aid of any physical machine see or hear spirit or spiritual things."

(a) "But spirits may portray to the physical some dim idea of the great spirit world and its inhabitants."

2118. Secretary: "How about Edison's telephone thundering in the ears of man the noises produced by solar convulsions?"

(a) Spirit: "That telephone will never work outside the imagination. Mr. Edison is stuck on a sand-bar this time."

(b) "You have a little machine right here, if you will develop to its utmost, will put you in connection with the various planets by our aid. We give you messages now over that little telegraph, that you allow to go to waste. You ought to learn to read and interpret these messages for yourselves. We cannot afford to tick, tick, tick, dash, tick, and for no purpose. Mr. Secretary, you should learn this for yourself, and then you would not have it second-hand. We have other phases yet to give you, but we must perfect this first. One thing at a time. You must learn this telegraphy."

(c) "Then we must have more illustrations for our book."

(d) "We have much more to give you for that."

Oration No. 22.

(583.)

Mundane Casualties.

2119. "The only way to get rid of man and the ways of man is to blot out the earth."

(a) "This could only be done by a great electrical disturbance, which is not likely to occur in sufficient magnitude to destroy the earth."

(b) "Local disturbances are very likely to occur, very destructive in their nature. Your region may suffer only a diminution of agricultural products. These things are permitted to occur that man's egotism be modified."

2120. "Who governs the universe? Who governs the elements?"

(a) Spirit: "These questions are deeper than mortals or even spirits can comprehend. But having been here for some time, I have concluded that in the combination of elements there is apt to be explosion; and that, when convulsions occur in nature, it is because some one manages badly; that is, the chemists here having charge are not competent."

(b) "You know that sometimes physicians and chemists get themselves blown up by bad mixtures. If you undertake a mixture of principal gases without regard to proper proportions of the mixing ingredients, you are apt to be entirely blown up."

(c) "If you undertake the mixture in an improper caloric state, or, in some cases, if, after mixture, you allow an improper caloric state, you are likely to be blown to atoms."

Oration No. 23.

(592.)

Progressive Thinker Commended.

2121. "It does us good that Bro. Francis undertakes to battle the hindering influences of the churches: for such influences are a festering sore greatly retarding the advancement of the race, in now, as ever, using all the machinery of a wily priesthood to block up the highway of freedom on which the soul of man would travel. It creates war, if need be, to better blockade the evolutionary highway. But let them come with armies and guns and swords, if they will and dare. I like to have things moving. You, each, ought to write a line, a sentence for that brave sheet. [Progressive Thinker.] They have tried to restrain this work with every ingenuity at their command, but it [Spiritualism] will go on and on for all the ages yet to be."

2122. "It would seem that those people are possessed of evil influences in their hounding down the rising of any light for man. But all are on their way to the 'hunting-ground,' and each one sounding his own requiem.

(a) "I can't talk as when on earth, although I get stronger the more I try. You may not be able to understand this, nor will you, perhaps, until you get here, when you will be able to learn more accurately.

(b) "As to our book, we wish to make it desirable, so as that people, on election day, rushing for the polls, will call for our book, when we get it ready; and, let me say, friends, the best is yet to come."

Oration No. 24.

(645.)

Spirit Return of Benefit to Spirits in Their Desire to Better Man's Condition.—Shakespeare.—Ingersoll.

2123. Question: "Of what direct benefit to denizens of spirit life is this open intercourse between the two spheres of life?"

(a) Denton: "In the first place, we know it to be of great benefit to you. It substitutes to you truth for error. It prepares you the better for the transition state. In a money sense it is of no benefit to us. The benefit to us is in the qualification of our desires to see the race conditions made better. The more we exercise the benevolent, the more ennobling are we. This is the great benefit. We exist to unfold; and the exercise of the different mental attributes in accord with natural design is the evolutionary road."

Denton retired for a little time, while interesting phenomena were given, and then reappeared, saying: "Some people seem to want to know whether or not Shakespeare was a reality.

2124. "Shakespeare did exist. I have seen him. He seldom comes to this first sphere. I will try and have him come here some time. He was a good man."

(a) "In one sense his history is correct, and in another it is not.

(b) "A great deal of truth in his writings—mistakes all through his book. He wrote according to his time. He was inspired to a great extent, and to some extent he was conscious of it. When he talks of that 'undiscovered country whence no traveler returns,' he makes a wonderful mistake. At other times he recognizes spirit return.

(c) "But he wrote his books and plays to catch the people, whom he, as few men, well knew.

(d) "If he had written the truth, as he understood it, without disguise, his works would not have been so acceptable to people at the time, but it would ultimately have been better.

(e) "Yes, I have heard of 'Elsmere.' That is without foundation. Some of it is true, but the untrue overshadows the true. It is not deep. It is mostly theory. Fact is what you want. It is lenient toward the Church, and truckles in that direction. Straight goods is what you should have."

Question: "Ingersoll?"

2125. "There is no other, nor will there ever be. Only a little time till he will advocate Spiritualism."

Oration No. 25.

Spirit Return the Hope of the World.

2126. "If these invisible bonds were severed, the earth would be lost in spiritual darkness. There would be no hope for the future, no means for progress, and retrogression would become the law of humanity; and we would find ourselves without a motive for such work as this."

Oration No. 26.

(713.)

Realities of Spirit Life beyond Description to Mortals.—Educating the Ignorant the Great Work of Spirits.

2127. "Replying to the desire of Bro. House, I may say: The realities of the spirit world are beyond description. They are so grand, so glorious!

"I might stand here for hours and try to tell you of it and not reach your minds with any conception of its glory, its greatness, its grandeur. It is so vast in extent, so marvelous, any attempt to portray to you anything more than a faint idea of the spirit world would be but futile.

2128. "Not until you get here and see for yourselves can you know of this delightful abode of the soul.

"But we have our mission—to try to have some light get to your shores. And we are doing our best to enlighten the world and prepare its people to receive the light.

2129. "It is our business to instruct those who need help. The same here as with you. Many thousands of you cannot read

or write or even speak good English. So many reach us with a very limited degree of mental development as to need all our energies in their advancement out of ignorance, wrong education, and the dwarfed religious natures, that the energies of enlightened minds everywhere, all the time, find employment in the line of amelioration.

"And we want to break the fetters that tend to bind souls on earth in chains of darkness, so that they may reach us here in a higher unfoldment of spirituality. So many, many people on your earth have no idea of the changes that take place along the life-line. As they come here we gather them to instruct and interest."

Oration No. 27.

(727.)

Beginning of Individualized Personal Being.—The Holy Ghost.—Materialization.—Vocalization.

2130. "But you wish to know at what particular period in your existence you first became an individualized man?"

"Well, while your life is traceable back through protoplasm and the atomie to realm of spirit, yet your existence as an individualized man in personal being did not begin until the supreme moment of the chemical union of the positive and negative protoplasm within the matrix.

2131. "After you have taken on this state, being all of enduring and primitive essences and forces, your being can never terminante as an individual personality. The being is necessarily enduring as its constituent essences.

2132. "Your life came from spirit, and, when fully matured into individuality, must return, though permanently individualized, to its natural abode, the spirit realms from whence it came.

2133. "Yes, it is true, of course, here, as with you, that spirits move in circles adapted to their state. I can visit the higher spheres, and stay there, if I desire; but, under the law, I rather be where I am needed, where I can do the most good, where my largest sympathies are. Hence I am here.

2134. "As a free moral agency, man is not such, except to a limited extent, concerning earthly affairs.

2135. "There is no time but what some one of spirit life is near you and more or less influences your conduct.

2136. "In spirit life as on earth, you gravitate to the society that is on a plane with yourself. This is the law.

2137. "You may, on earth, so modify your life as to be fitted for higher associates in spirit life.

2138. Question: "The Holy Ghost?".

"The only ghost or spirit influence you have is that we spirits, denizens of the spirit world—not as winged messengers, but simply spirits—visit you; and, in various ways, you sense our presence.

2139. "As you are on earth, so you come here.

2140. "Church spirits come here and for a time are church spirits yet. They visit the churches and are often felt there in connection with the psychic or mesmeric influence of the revivelist. And that is what they call the 'Holy Ghost.' And they think it is the direct influence of God and his high, special winged angels, when in fact it is only the influence of such church spirits, not yet out of the earth-born theological ruts of ignorance."

2141. On August 2d Mr. Beadles pressed the question for the Professor to make more explicit the how and the time of the introduction of the soul so as to make of man an individualized conscious entity.

(a) The spirit, continuing, said: "I told you last evening, and you will find in my writings here, that man always existed. You always existed, but how? Not as an individualized being, but first in spirit ether, then in the atomie, then the protoplasm, then by close relation with the female, the male and female protoplasmic life elements undergo a chemical change, producing a spiritual affinity in its fullness--the embryotic beginning of the individualized man. Man incarnate once and only once. The soul, the life, always existed.

2142. "Life-germs in everything you eat. Life-germs, soul-germs, in the food you eat, the fluid you drink, the air you breathe, even in the electrical elements. You are composed of these life-germs affinitized into a spiritual compound. Though you may have existed in the rocks, in this way you have been evolved from the rocks. All along the line you existed, both soul and body, but never as an individualized personality until the chemical change before mentioned.

"I should think this plain enough, but perhaps I shall presently write of this matter, if I can write at all this evening, and will tell the others to try this matter also."

2143. Boicourt: "Professor, don't you find it more difficult to express yourself than when in the mortal?"

(a) Spirit: "I think my writings here sufficient to show my identity. If you could understand this process, you might at once see that any expression in this way is a marvel in itself. You must know that this frail form, constructed of elements of the circle, must partake of the intellectuality of the circle; and that, if the circle be composed of high intellectuality, we can construct an instrument by which to express a greater degree of intellectuality than where the circle is otherwise."

(b) "Then these vocalizations require an exertion on our part to form a larynx and hold it for any length of time that is exhausting to us and modifies our ability to give utterance to thoughts.

(c) "It was no trouble to me while on earth to express my thoughts, as I then had them, to the understanding of people. But words fail to portray the grandeur of this side of life; and,

on that account, too, we find ourselves unable to speak but feebly to your understanding of this beautiful world.

(d) "I can write much more readily than I can speak, because that to write I do not have to maintain an artificial larynx, nor have the general form so compact as is required to speak.

(e) "Still, you ask us to prove our identity. We are willing to do that, but why, for each time we meet you, shall we be required to prove our identity?

2144. "The thing for you to do is to learn, first, whether it is a fact that any of your friends can and do return, and that fact ought to assure you that your father, or mother, or William Denton can return to you as well as any. The great fact you want to know is not so much whether a certain spirit is the one claimed to be, but, whether any spirit can and does return. If one can, any can, all can. Hence your friends can, and are likely no more to deceive you from the spirit side of life than from the earth side.

2145. "We can more easily approach you in materialized form in darkness than in light. Light has a tendency to and does destroy these temporary forms, on the same principle that it instantly destroys the sensitive film of the photographer's plate.

2146. "As the photographer requires proper conditions of light to prosecute with success his work, so do we in materialization.

2147. "In photography the sensitive plate is the medium, and is acted upon by light or darkness much as the medium for materialization. Light is positive. Darkness negative.

2148. "When you understand how much is required of a spirit to be able to produce these temporary forms in order to be sensed by the physical senses, you surely will have a different opinion of our expressions to you in this way."

And the spirit retired into the cabinet.

Oration No. 28.

(745.)

Life, Being Eternal, Is Not Evolved.—Life and Spirit Ether Fill All Space.—Law of All Affinity Is Centered in the Positive and Negative Spirit Ether.

2149. "Fact is what you want. Demonstrated proof. Theory founded on superstition, founded on a false training, founded on a false premise, amounts to nothing. The world is full of theories, conflicting theories, and needs no more, nor to retain those it already has.

2150. "I have told you that life always existed. Life is eternal.

2151. "Therefore life is not 'an evolution from the rocks.' Spirit always existed, is eternal.

2152. "Therefore spirit is not 'evolved from the grosser side of life,' not 'from the rocks.'

2153. "Life permeates and is inherent in all things.

2154. "Spirit ether fills the universe.

2155. "There is no space unoccupied by life and spirit ether.

2156. "Spirit ether is, itself, a compound of two co-existent, coëternal elements—the one positive, the other negative; one the male, the other the female element.

2157. "These two primitive elements do always exist in union, always did exist in union.

2158. "Organic life is an aggregation of these primitive spiritual elements.

2159. "The law of chemical affinity, of every form of cohesion, of every human desire, of all love and affection, is but a manifestation of the affinity of positive and negative spirit ether asserting itself in organic aggregations of the positive and negative spirit atoms.

2160. "Suns and systems of suns and worlds are organic evolutions of this eternal spirit ether, of this eternal life element.

2161. "One form of this eternal life ether is known to you by the name oxygen gas, which, along the line of organic aggregation, you begin to see in protoplasm. But it is with the atomic, as you understand the atomie, and far back of what you understand the atomie to be.

2162. "Oxygen is found with, if not to be, the veritable spirit ether.

2163. "But you must know that even a spirit, whose duration as organic entity only spans a few years at most, cannot know all things.

2164. "You must also presume that a knowledge of infinity would require an infinite duration to obtain.

2165. "Evolution is the life of the spirit ether as an unfolding rosebud, or an outward-rolling kaleidoscope continually, more and more, asserting its own eternal dominion from within as it rolls off and back the no longer needed former aggregations of its coarser expressions.

2166. "Here is where your reason may get a glimpse of how your beginning of an aggregated personality may never terminate, or how there may be a beginning of individualized life without, necessarily, an ending.

2167. "But you say: 'There is a God that carries on all this business.'

2168. "If there were a God, as you claim there to be, the universe would be flooded with blood.

2169. "Friends, I have been here some time, and, so far, I have failed to find that man you call God.

2170. "I find law, law of Nature.

(a) "Nature is inherently endowed with power and wisdom to take care of herself.

(b) "Where did she get the wisdom?

2171. "From the eternal life of the illimitable realm of spirit ether.

(a) "Nature was always endowed with innate self-acting intelligence, and always will be."

(b) "Law of Nature, or simply Nature, expresses all there is of creative energy."

(c) "Use that wording and you will be understood."

2172. "If you use the old word, 'God,' you are not understood aright. It is presumed you mean a person, a being, that has the whole of all things under his thumb and has but to command, as some mighty general or potentate, and at his bidding things to be or not to be, as he in his capriciousness sees cause to dictate."

2173. "No, friends, don't use those old bottled-up words and phrases intended to express false theological notions; but stay close to Nature, and in her loving embrace, and you cannot go far wrong."

"Use words, therefore, as near as you can, in accord with Nature."

Oration No. 29.

(750.)

Psychometry.

2174. "Rain is by chemical action. Concussion will not produce it. When the atmosphere is dry and by chemical action becomes damp, then you have precipitation or rain."

(a) "I believe I have heretofore given you a talk concerning the philosophy of rain."

2175. "As the gentleman and lady were talking to-day about psychometry, I wish to say a word now in that relation. One phase of it is this:

(a) "If, by touching or placing to the forehead an article that has imbibed the magnetism of a person, you are enabled to read or relate more or less of the character and disposition of that person—that is psychometry."

(b) "A good psychometrist will take a letter that was written by a person, and place the letter against his forehead and read the letter and tell you the individual characteristics of the writer—can give his disposition. That is one phase of psychometry."

(c) "Place a geologic specimen in the hands of a good psychometrist, and he will give you the geologic history of that specimen. This also is psychometry."

2176. "The ability to give the natural history of an object without the aid of any of the five senses is psychometry."

2177. "Your lives are composed of particles; each has a meaning. Psychometry discerns and analyzes these particles and reads the meaning of each."

"You friends seem not to be interested. You are too quiet. I can get at you better if you talk a little."

Some one remarked: "We don't want to disturb you, and we all wish to hear you talk."

Spirit: "I wish to say to my good brother over there [Mr. Willis], that when he gets on the rostrum he will find inspirations come better in a little noise than in strict quiet, and we hope to soon be able to see you speaking to multitudes. Let the minds of your audience be kept active, not too quiet. Now, my friend, be sure to try this the first chance you get, and you will be astonished at results."

"And that other brother over there [Mr. Staunton]: Go on with your well-begun work. I hope you may be rewarded before coming here. You ought to be rewarded, anyway, and you shall be rewarded over here. Press on in the good cause. You may have some martyrdom to suffer; indeed, you will suffer in the work:

(a) "For persecutions will come upon the faithful.

"If those martyrs of the past had been understood, how much they could have done!"

Oration No. 30.

(775.)

Man, Life, Spirit, Intelligence, and Knowledge Are All Coëternal.—Schools in Spirit Life.

2178. "You will find I speak of life and knowledge in this little paper.

(a) "Some writers claim there is no knowledge except as a result of material organization.

(b) "Let me say to you that knowledge is from the same source as life—that is, from spirit. A man may be a child as to being in the possession of knowledge; but knowledge, intelligence, spirit, and man are all coëternal.

(c) "Man must have always existed; but there is no man without spirit, nor spirit without man, nor knowledge without both."

2179. "Hence we say that man, spirit, and knowledge are coëternal.

(a) "Beyond doubt I can demonstrate this proposition.

(b) "While on earth I could only trace life to protoplasm.

(c) "Now it is easily traced to spirit, which is eternal life.

2180. "We have plants, insects, vegetables—everything you have we have, but with us it is different. Our vegetables are not like your vegetables, of gross material: but ethereal—the essences of yours. Our world of organic life is an exact counterpart of yours; but while yours is material, ours is ethereal—spiritual essence of all earthly things—ours as types of yours."

2181. "This may appear more logic than sense. Logic views things in relation to each other, but what you call sense sometimes fails to see the relation. Those failing to see such relation

are ready to say of him who does that he has more logic than sense.

2182. "I seem to be wound up this evening. I wish someone would pull the string and let me run down. Farewell. I hope your friends on this side will watch over, care for, and protect you; and when you approach these shores, your friends who have passed on before will welcome you home to this fair country, where storms of earth will no more trouble your trembling, uncertain conditions."

2183. A little later this spirit stood in the cabinet door, and engaged in a general social chat with the circle, on various matters suggested by the circle, saying:

"All planetary bodies are inhabited by human beings, either carnate or decarnate or both.

(a) "Each planet is made the home of some decarnates, whose home while carnate was some other planet. (b) But some planets are inhabited only by excarnates. (c) I have not yet known or learned of the existence of any spirits not produced on some planetary body by the general laws of generative production.

2184. "We have schools here and many thousands of teachers.

(a) "But our manner of learning and teaching is very different from most of yours. We do not teach by vicar as you do, nor do we learn in that way. Here each one teaches himself, each learns for and of himself. (b) The pupil is not forced to schools, and, when there, is not forced to secure and appropriate to himself the acquirements of some other mind. (c) As the pupil moves about he sees something that attracts his attention. He examines the object. (d) His teacher is near and sees that he is interested and wishes to know something about it. (e) Teacher calls attention to some peculiarities of the object. (f) Pupil becomes delighted, sees some of its adaptations, its relations to something else, is shown that something else, and again is delighted.

2185. "This is our mode. Under it the pupil learns much more rapidly—by his own free will—not as of a burden, a task, but a great pleasure.

(a) "The facts are stored away in the pupil's own being. (b) He soon has a great book of facts thus stored away. (c) In his silence he recalls these facts. (d) This recalling is active memory. (e) This is reading the book. (f) The pupil goes on and makes more such books to read.

2186. "So here the pupil teaches himself, makes his own books, educates himself, all the while—*ad infinitum*.

Oration No. 31.

(817.)

Phenomena and the Rostrum.

2187. "My friends, before you came into this room this evening, we heard you discussing the phenomena and the rostrum.

(a) "I want to say to you, my friends, phenomena is the only efficacious means of propaganda.

(b) "When I was in the physical, I did much lecturing; and I do not now believe that I ever made one convert to Spiritualism by lecturing.

(c) "I found that my lecturing was mostly theory. People do not want theory. Such as would embrace Spiritualism want the truth.

(a) "I found Spiritualism true. I met that gentleman [pointing to the secretary], and he it was who pointed me to the way of learning this great truth. So I investigated the phenomena, and found that to show forth clearly a future life.

(e) "I wanted the world to know it, but I do not think my lectures ever convinced one person of the fact.

(f) "You must have the proof. You want no hearsay, no doubtful evidence.

2188. "Now, I wish to say to you that the mere inspirational speaking, taken alone, is doing no good. The majority of the inspirational speakers are throwing stumbling-blocks in the way. Were it not for the phenomena that overcome them and all opposition, they soon would hardly have a corporal's guard in their hearing.

(a) "They say, and it may be true, that they are inspired. But how are you to know that?

(b) "They shut their eyes and say they are entranced. How do you know that?

(c) "They give you grand discourses, they say. How much of this is simply natural to them? You don't know.

(d) "How much of it they have committed to memory, and give out to you as a comedian would, you don't know.

(e) "They say: 'Away with the phenomena, and then you will have pure Spiritualism.'

2189. "I say to you again: Pure Spiritualism rests on pure unquestioned and unquestionable facts; and that one such fact, though seen in a thousand feet of mud, is worth more to him that wants to know than a thousand doubtful inspirational theorizings. You must have facts all the time.

2190. "Then philosophy to pick up and clothe the facts, to take the dross from around the facts, and to set the facts in glittering jewels.

(a) "Some inspirations, in their pride, would trail before their audiences the phenomenal; thinking to be themselves tossed up on admiring fingers thereby; yet they get their real gems from the spirit and the phenomena.

(b) "Suppose I were in the physical and lecturing on immortality, what could all my lecturing do unaccompanied by the facts?"

2191. "The facts and the speaking should go together."

(a) "The speaker that closes the eyes can speak better thus perhaps, but that is nothing to any but the speaker. I want to tell you that that great wheel-horse [E. V. Wilson] did more good than all of your speakers of to-day unaccompanied by the phenomena. Why? Because he presented unquestionable psychic facts in connection with his teaching."

(b) "How much speaking would it require to prove to you that twice two are four? All the speaking you could do to the child, unaccompanied by the proper set of facts, would never have the child to know the truth of mathematics."

2192. "Yet there is a cry: 'Down with the facts!' [the phenomena], and set up another organization for idolizing theorizers."

Oration No. 32.

(818.)

The Spirit Meets the Charge of Plagiarism.

2193. "We are charged with plagiarism here. You will not find direct quotations in my writings. Of course if I ask you a question and your answer is 'Yes,' and you in turn ask me a question requiring an affirmative answer, and I say 'Yes,' the word 'yes' used by me would not in any sense be a quotation from your speech. All the words we use here may, perhaps, be found in some dictionary; yet who ever thought of charging plagiarism to the person who in speaking or writing uses words that are found in the dictionaries?"

2194. "It would be utterly impossible for man or spirit to speak or write extendedly on any subject without, to a great extent, using words and ideas that have been expressed by another."

2195. "The thought of one person may be the same as that of a thousand others at widely separated places, and the expression of the thought may be, by many of them, in exactly the same words; and yet the whole matter original as to each one of the thousand persons."

2196. "The very thought of evolution itself is no new thing. It was known and taught before that person who now charges Faraday with stealing Faraday's own words was born. That good friend claims that Prof. Faraday, through him, said certain things about evolution."

2197. "Now this Mr. Faraday comes here and, through his own temporary organism, endeavors to say something more about evolution, tracing it back to the concentration of all that exists as embryonic in the atom; and, in doing so, expresses some of his ideas, to a limited extent, in some of the words used or alleged to have been used by him on a former occasion."

2198. "Now, sir, do you suppose that Mr. Faraday, in endeavoring to demonstrate, by his writing and speaking, that he is Faraday and that he has lost none of his Faradayic mentality, would do so by using the thoughts and ideas of some other personage?"

2199. "No, sir; he would connect and interweave and interblend his known personality while in the physical, and since, with his present personality, to demonstrate that there is a Faraday in spirit the identity of the Faraday once in the physical."

2200. "How are you to know us unless the writings and sayings you receive from us savor of what you know of us while in the physical?"

2201. "When I was on your earth delivering lectures about over the country, I said at one place nearly or quite the same things in the same way that I had said at some other time and place. And, when in Kansas, I did not say: 'This is a quotation from Mr. Denton when he spoke in Boston.' Nor did I say: 'Mr. Denton has heretofore spoken these same things.'

2202. "So, Mr. Faraday does not think it necessary to mark as a quotation what he may have said at some other time."

2203. "Beside, sir, if you are going to hunt out and mark utterances we make here that are paralleled by someone else, you will wish for the restoration of the great Alexandrian Library."

2204. "Where we have used the expressions of someone else, we have not done so to illustrate the same thought, in the same connection, as I think you will find."

2205. "Suppose that, while on earth, you knew my individuality by my general physical make-up."

2206. "Now, in order that you may know me from my materialized make-up to be the same identity as the William Denton you formerly knew, I must make up and be presented to you as you are most likely to remember how I appeared in the physical."

"Is that not so? Else, how could you recognize my materialization?"

Several persons of the circle answer: "Yes."

2207. Denton: "Well, in order that I may be intellectually identified, I must write as I wrote while in the physical. I must write upon the themes that most engaged my thoughts while in the physical."

(a) "And the very first thing you will say is: 'If this is Prof. Denton, why does he not reproduce some of his writings and speeches by him while in the physical?'"

(b) "Hence, we do reproduce some parts of what we wrote and spoke while on earth. Would you otherwise recognize us?"

(c) We answer: "Certainly not."

(d) Denton: "Well, that settles this question of plagiarism, once for all."

Vocalization No. 33.

(857.)

A Spirit May Ultimately Attain to Sufficient Wisdom to Construct a Solar System.—Very Ancient Spirits Did Much in Building This.—Jehovah a Myth.—Swedenborg and Spirit Guides.

The spirit, standing in the cabinet door, said: "Is there anything you would have me talk about this evening?"

2208. Question: "Is it a fact that a human spirit may ultimately attain to such intelligence, wisdom, and control of elements and forces as to be able to construct a solar system similar to our own solar system?"

(a) Spirit: "It is really a fact."

2209. Question "Were all worlds now in existence so constructed?"

(a) Spirit: "Not all; but some of them were. Your own earth was builded by some very ancient spirits."

(b) "You, in the physical, attain to a great proficiency in the power to control the physical elements."

(c) "We, in spirit, with illimitable time to pursue our investigations, ultimately attain to such developments as to be possessed of almost infinite power over all elemental forces."

2210 Question: "Was the Jehovah of the Jews one of those human spirits so highly developed?"

(a) Spirit "I know no such man. That Jewish Jehovah was a myth. You ask for Jehovah or God, and they tell you he is just across the street, in yonder fine mansion. (b) You go there to see him, and they tell you to go on to the next house.

(c) God does not dwell here. And on and on you go in the fruitless search after your personal God, until some time along the endless highway you learn that you are making a vain search."

2211. Question: "Swedenborg says that 'none exist without a guardian spirit.' Is he correct?"

(a) Spirit: "Man cannot, or, rather, does not exist without a guide. Every idea you have is given you from this side of life. A great many speakers and writers claim their ideas as original, but they are mistaken."

(b) "Their ideas are nearly all second-hand. Very few people are cognizant of the presence of their guides. Your guide is sent to you by a committee. If such is found incompetent, he is removed and another put in his place, until the proper guide for your case is obtained."

Oration No. 34.

(860.)

Alcoholism.—Bicarbonate of Gold.—Obsessing Influences and the Remedy.

Spirit: "Have you any subject for this evening?"

2212. Miss Moore: "Is the bicarbonate of gold preparation for the cure of drunkenness permanent in its effects?"

(c) Spirit: "No, it is not. The only remedy for drunkenness is the stoppage of the sale, the abolition of the traffic, of the business."

2213. Question: "Is drunkenness a disease?"

(a) Spirit: "Not in the ordinary sense. Drunkenness is caused from spirits on this side of life. (b) The habit formed while in the physical forms an abnormal appetite for strong drink, which adheres to the spirit on this side, giving him a thirst for it. (c) Persons who drink attract such spirits about them, who influence them on to a habit. (d) And the person who keeps the company of persons addicted to strong drink falls under the control of such guardian spirits, and so is led on by unseen and unrecognized influences."

2214. "There is one way to reform: by will-power. A firm determination to break away from the habit, and abandonment of the old associates and choosing of other and different influences attracts other and different spirits with a will-power to overcome the obsessing spirits. (a) Then these spirits seek other channels for the satisfaction of their perverted appetites, and leave their old captive free. (b) Then, as long as by your will-power you keep the company of temperate spirits, you are safe. (c) But spirits of strong will-power overcome the weak, and while the victim is drunk he is all the more easily obsessed. (d) Suppose you turn to be a thief, a murderer; you attract around you spirits of like passions, and you are driven on in your mad career."

2215. "That gentleman over there would associate with you until he would see whither you are leading. If he be a moral man, he will break away, because his own guides will assist him so to do; but if he should have a constitution susceptible of low influences, he is apt to fall under the control of your spirits of passion and be led on with you."

2216. "You reach the spirit world with the passions you had on earth, and you attract and are attracted to like spirits, and you seek to satisfy those passions in the magnetisms of persons yet in the physical. And whenever you suffer the physical to submit to such controls, you are on the road to destruction."

2217. "All of these debasing influences are of spirits not progressed and that do not now desire to be elevated or to reach higher. But by and by, he fails to find gratification; then considers, slowly turns about, and ultimately is schooled above this low condition."

2218. "Could your world understand these laws, you would soon be a race of better men and women."

Vocalization No. 35.

(892.)

Materialization.

2219. In low oral tones: "Friends, I was speaking the other evening touching somewhat upon materialization, and will at this time endeavor to continue that theme.

(a) "You notice unfolding nature in springtime; the little blue violet, buttercups and daisies, blooming orchards, the sweet-scented bed of roses in the young summer, the summer foliage of the trees—all this beautiful unfolding is 'materialization' in evolution.

(b) "The golden harvest, the ripened fruitage of your gardens, your fields, your vineyards and orchards, is materialization completed.

(c) "See the snow, the beautiful snow crystals, hoary frost, the great glaciers, frozen oceans.

(d) "Young worlds fresh from the hands of Pluto! All is materialization.

2220. "Two conditions of elementary substance—positive and negative, male and female. The affinity of the one condition for the other produces motion, and motion is force and creative energy.

2221. "The law of materialization is the law of chemical and spiritual affinity, which, again, is the law of the positive and negative seeking companionship.

"Here we have the law of materialization dimly outlined."
And the spirit vanished.

Oration No. 36.

(900.)

Davis and the Great Central Sun of the Interior Universe.—A Mistake.—Cause of Oscillations of Physical Solar Systems.—Heart Failure.

2222. Spirit Denton, standing in the cabinet door, said: "Now tell me what you will have."

To which the secretary made answer: "Go on with the great central sun of the interior universe, and get it out of the way."

Then, in low but clear oral tones of voice, the spirit said:

(a) "I have told you that in the material universe there are millions of great planetary systems, and that each planetary system has its great central sun, by the great gravity force of which each subordinate body of a given system is held in subjection.

(b) "These solar systems that constitute the 'starry heavens' exhibit oscillations, perturbations, and various wandering motions akin to those of planetary motions.

2223. "But these discernible motions of the suns of the universe are not so much caused by the existence of some far-away mighty central sun as by reciprocal gravitation of the one for the other and of all for each and of each for all others. So, like-

wise, the idea of a great central sun of the spiritual universe is erroneous.

2224. "The great central sun of the interior universe is atomic life and is located in every atom in the universe. There is no place so small or so great but that entertains the central abode of the great central sun of both the interior and exterior universe.

"I have told you before that the creative energy of each—the spiritual and material—has its abode in the atomie."

2225. Question: "Are the sun and moon inhabited?"

(a) Spirit: "We have before told you that both the sun and moon are inhabited, but by very differently constituted beings from yourselves."

2226. "I wish now to speak a few words concerning what is called heart failure.

(a) "Electricity and magnetism circulate the blood; and alternate making and breaking of the electro-magnetic current is done by heart vibration or pulsation; and heart failure is simply a failure to make and break the electric and magnetic currents that circulate the blood.

2227. "I now predict that inside the next ten years scientists will have learned these facts and invented a machine to continue the flow of the electric and magnetic currents along the arterial and venous nerves to carry on temporary circulation until the heart by rest or medical aid be repaired, and thus the patient's life prolonged."

Oration No. 361.

(913.)

As Knowledge Increases, Mystery Vanishes.

2230. From this on the reader may understand that, unless otherwise stated, this spirit Prof. Denton's speaking is through the trumpet, but in loud oral tones; so in this instance this spirit took the trumpet to his mouth, and, as an ordinary person would use the trumpet for speaking, spoke to us through the trumpet, thus:

2231. "I desire to refer, for a little time, to Nature and to laws found in Nature.

(a) "The flower is unfolded by certain law.

(b) "The vernal landscape is clad in beautiful green by fixed law.

(c) "All things, animate and inanimate, organic and inorganic; and, of the organic, the fauna and flora of earth—all exist by law; some of which we may understand, much of which we do not understand, neither can we comprehend.

(d) "But the mysterious in Nature all fades away as we learn the law of the case.

2232. "Spiritualism is mysterious only to those who do not understand it.

(a) "When you learn of the laws governing Spiritualism, its mysteries, to you, will all be gone."

(b) "Franklin bottled up the electrical elements and learned much of the law of electrical action, for declaring which he was scoffed and ridiculed. But when Franklin's discoveries were proven as facts beyond dispute, the scoffers about-faced, saying: 'What of it? That's no new thing. We always knew that.' Of course, 'There is nothing new under the sun.' All that is now has existed before; but there is much yet for a great many mortals, and spirits also, to learn in regard to electricity as a force."

(c) "No reasoning soul, to-day will deny that electricity is a force; yet very few if any mortals fully comprehend the law of electrical force."

(d) "You know I talk here."

(e) "You do not know how."

(f) "And even if you were here in spirit life, you might not understand."

Here the light was so mismanaged as to destroy the form and it, of course, instantly vanished from our sight. (See 913 and on.)

Oration No. 37.

(936.)

One Stage of Life, but Many Different Degrees of Development.—The Child Does Know Much Even When First Born.

2233. In answer to question No. 1 of the J. H. Pratt series, the spirit, in good oral tones, said:

(a) "Your question is somewhat difficult to elucidate clearly to your minds, for want of sufficient, or, rather, correct information on your part along these lines."

(b) "You speak of three stages of existence, whereas it is all one stage of existence, but three or more stages of development."

(c) "You say: 'When a spirit is born into this life [that is, into the earth life], it is ignorant; does not remain so, but may gain much knowledge early on the earth plane; but lose it all in age; pass to spirit life and there rapidly gain in knowledge.'

(d) "Now it is a mistake that you are devoid of knowledge when first born into the earth life. The newborn babe does know something. Really it knows much. You have but to think a little to know this fact."

2234. Here Dr. Gile suggested to the spirit that there be stages of existence; one for foetal gestation of the physical form, one for gestation in the physical form of the spirit man, and the third for higher attainments in spirit life.

(a) Denton: "No, sir; I do not agree with you there. You have one stage of life, and that whole stage is for development, for unfoldment."

(b) "There are many different degrees of development."

(c) "Different persons attain to different degrees of development while on the earth plane. One person may attain to a great

development in twenty-five years of earth life, while another may fall far short in the earth life, but reach the given attainment in spirit life. An infant in the first five years of its earth life may reach attainments not acquired by another in thirty or forty years; thus showing that the one had five or six times, in foetal life, the foetal development of the other in its foetal life. And the latter may pass to spirit life before attaining to the development of the former in its foetal life.

(d) "To us, then, it is all one stage of endless development. What is not reached in the foetal and earth career is attained in spirit life. Some are as ignorant when born into spirit life as others when born into earth life."

(e) "Loss of memory is not loss of knowledge in the absolute."

The spirit here referred to what he had said elsewhere, and asked the secretary: "Do you understand?"

Secretary: "Yes, sir."

Spirit: "Then I need not repeat. I cannot hold my form longer. Get it all down."

Then the spirit retired into the cabinet.

As the spirit entered the cabinet Bessie said: "Say. Mr. Nixon, do you understand what he wants?"

Secretary: "Yes, Bessie."

Bessie: "All right then."

2234. The reader might be benefited if we here insert what the spirit refers to. While in the physical, Prof. Denton published a work called "The Soul of Things."

(a) One of the objects of that was to make public his demonstration that thought waves make indelible impressions upon substances, and thus leave the image of the thought fixed thereon; and that every person entering a house leaves an image of his psychic self upon the walls and other materials of that house; and that such images are clearly discernible to decarnates, and also more or less so to incarnates whose spirits have become enabled to act more or less independently of the physical organism.

(b) He also shows how that still more do all things and thoughts (thought things) indelibly fix their images upon the spirit sensorium of any person near to.

(c) And he further set out that even after a person's own spirit by its physical condition is blind to the images fixed upon its own sensorium, and therefore can no longer remember them (as we say, have lost their memory), yet a sensitive carnate or excarnate can clearly discern the images there: and that therefore when the physical obstruction be removed by release from the physical entire, or otherwise, the person again sees the image on his spirit sensorium, and this is a revival of memory.

(d) And thus this very argument used by some against future existence is turned into a most powerful and incontroverti-

ble argument in favor of the indestructibility of the spirit memory sensorium.

Perhaps from this the reader may see an argument almost equal to that wonderful syllogism by which, it is alleged, Jesus put to silence the whole host of Sadducees as touching the resurrection ("Ek ton nekron") out of the dead body.

Another thought that Denton used, when on earth, he seems to desire in connection here:

2235. There are instances wherein persons have attained a good degree of intellectual manifestation, and suddenly at times, and other times gradually, lost all traces or nearly all traces of memory—the past a blank, and the subject an idiotic maniac—and in after years suddenly awoke to memory and intelligence of former self; thus showing that the intellectuality was not lost, was not dead, but that the physical condition prevented the ego from discernment; this fact in psychics showing that the image of the thought is not destroyed though not discernible by the subject; and proving the further fact that there must be something enduring upon which the thought is imaged, which sometimes may as well be called soul as any name.

(a) The spirit Denton reappeared, took the trumpet, and through it spoke to question No. 2 of Mr. Pratt's series, thus:

2236. "A great many things you see and know to be facts, but you do not understand—you do not see the how.

(a) "You see us here, but do not know how or see how it is; yet the same law by which materialization is done gives the various inks and coloring matter. We find elements in the air about us, in the plants and flowers near us, which elements we collect and condense into a liquid of such color and consistency as we desire; and frequently we construct a temporary machine, and use this liquid on the machine, and impress our designs, much as you would use a printing press."

2237. Question: "What is the mind?"

(a) Spirit: "The mind is the ego, the self, the man, manifest in the body and through and by it; which, being susceptible of independent conscious existence, finally leaves the tenement of clay and lives on in intelligent consciousness without the tenement."

2238. Question: "What is the soul of man?"

(a) Spirit: "As we understand, mind and soul are the same. Learned people suppose that because they can find no soul, nor any place for one, therefore there is no such thing. These wise people forget that they have never discovered the oak in the acorn or any life-germ there. To be consistent, they should say: 'No use to plant that acorn; we, the great scientific finders, find no life-germ there; therefore there is none.'"

Oration No. 38.

(948.)

Mind Not Lost in Transition.

2239. As the spirit Prof. Denton stood forth to discourse, Dr. Gile addressed the spirit thus: "Mr. Denton, Andrew Jackson Davis informs us that the mind is, with the body, dropped at transition, and is not a concomitant of the spirit thereafter. Is Davis correct?"

(a) Spirit: "Unless the mind go with the spirit, how would you know of the individuality? If the mind is the expression of the spirit and the spirit lose its power of expression, how could it express itself? The individuality gone, identity is lost and future life a myth. Your reason must teach you that, if there be future life, Davis is wrong in that theory, if such be his theory."

2240. "To us, in spirit life, the individuality, the ego, the soul, the spirit, are but word signs of one and the same thing. Davis is not correct: for it is a well-proven fact that individuality is not lost in the transition."

Dr. Gile: "Well, that is Davis' teaching, and I am considerable of a Davis man."

2241. The voice of Bessie in the cabinet: "Say, Doctor, Mr. Davis was not dead yet, but Denton now speaks from the spirit side. Which knows the better, Davis in the mortal or Denton in the immortal? Davis, it is true, may have been giving what some spirit endeavored to give him, and they may have gotten it mixed up."

Vocalization No. 39.

(952.)

Law of Vision.

2242. To the question, "Is the resultant of vision brought about by force?" the spirit answers:

(a) "Yes, sir. All resultants in nature are force. The retina of the eye is somewhat symbolized by the sensitive film of the plate of the photographer."

2243. "Light is ethereal motion, which motion is a mode of force. This force is modified by reflection, and an exposed plate receives impressions of both the direct and reflected rays. The reflected rays, being variously modified by the different points of the reflecting surface, make a corresponding impression on the sensitive film, and thus produce the image, in outline, of the reflecting surface or object."

2244. "Exactly so in vision. The retina, as the sensitive plate, receives impressions in like manner, which, in contact with the spiritual sensorium, enables the spirit to sense or feel the effect of the different degrees of force manifest on the retina and converts this sensation into objective vision."

2245. "But the law of vision with you has its counterpart here, only in a higher and grander reality."

2246. "Of these forces every thing, every home is builded in the spirit world, and reflected to mortals, and sensitive minds catch the reflected force from spirit life; and thus much of our grandeur is caught and reproduced on earth. And all is force, motion."

Oration No. 40.

(964.)

Life and Its Origin.—The Still-born.

2247. In answer to the question, "What is life and its origin?" spirit Denton, through the trumpet, said:

"That question has heretofore been discussed at length.

(a) "Life has always existed. (b) When on earth, I traced life back to protoplasm; but, since coming here, I get back from protoplasm to (c) molecule, and to the (d) atomie. (e) I had studied Darwin. (f) Darwin's idea is different from mine. What I now see, he has only theory. I now have added some experience. Darwin's theory has also some truth, but he seems to linger along the line that life is the effect of organization, is evolved from or an expression of organization.

2248. "Whereas, I now find that organization is the effect of life, is life efforting to make itself manifest."

2248₁. After a moment's return into the cabinet, Denton reappeared. To Dr. Gile's question, "What becomes of the still-born?" the spirit said:

(a) "This subject, too, has been fully discussed before. but now I will say that such children and all children and all people are under the inexorable law of progression, and the race of man must climb toward the topmost of the ladder."

Oration No. 41.

(964.)

Spiritualism Has Always Existed.—Source of Material for the Forms.

2249. Spirit Denton, to the question, "Is not Spiritualism the first religion known that venerated and worshiped the boundless infinite?" spoke through the trumpet, saying:

(a) "Spiritualism has always existed, always will exist. Of course it is the oldest religion. Man is born in the spirit.

(b) "Spiritualism has, from time to time, been somewhat dim and feeble, but is destined to grow with the coming ages, and can not be crushed to extinction."

2250. Then the spirit noticed the position of some, that it is absurd to assert the materialization of thirty or forty forms at a single seance: for it would require all the material of all the persons in the circle and annihilate the medium's body. Said the spirit:

(a) "Such critics may not always be exceedingly wise, nor do they correctly report our claims.

(b) "We allege that we get the materials for the forms from the medium, from the sitters and from the elements in the atmosphere.

(b) "Now, the atmosphere is quite extensive. Materials for the fauna and flora of the whole earth are largely taken from the atmosphere. We do not necessarily use the same material for successive forms, but may do so; and often we do, where the magnetic conditions will permit.

(c) "Inharmonious soul-vibrations in the circle make draft on medium more burdensome. For this and other reasons we are not able at times to present as many forms as at other times."

Oration No. 42.

(980-981.)

Of the Natural Force and Faculties of Man.

2251. Spirit Denton, standing forth, asked for the questions. The secretary read Nos. 977, 978, 979.

On the reading of these questions, another form appears at the writing-desk and writes, and the controls inform us that Wesley Aber at the desk writes as Prof. Denton at the cabinet door dictates; and Wesley, writing one page, handed it to the secretary to read and say whether it answered the first of the three questions. The secretary read it aloud, and this writing is credited to Wesley Aber as his No. 7, although Denton's dictation.

2252. Then Denton spoke to us, saying: "I will not touch upon the first of the three questions. Would rather leave that for Wesley to finish up.

(a) "As to the others, I know no other way, but that he [the questioner] wants to know of the natural force of the elements and faculties in man.

2253. "Yes, I believe every individual is endowed with those faculties and every one of them for a purpose, and that purpose that these natural forces may express the man.

2254. "There is nothing in nature but what is essential; and, consequently, each department of nature is equally moral with every other department. Nature expresses herself, her forces, through compartments or organs.

2255. "Nature is the great builder, the divine architect, and man the organ of her highest expression. Scientists will fail in their search for some force outside of Nature: for there is no other force than Nature."

2256. The spirit retired into the cabinet a moment, then returned, took the trumpet, and to the question as to what per cent of the Bible is true, said:

(a) "Take Spiritualism out of the Bible and no more of it is true.

(b) "While there is much in the Bible corroborative of Spiritualism, the whole Bible is without authentication, farther than

that it is traceable to the pagans; but when you get there, the pagans do not know where they got it. So far as known to man, the Bible, in all its parts, is unauthenticated.

(c) "Remember, friends, the Bible is without authentication. But I have discoursed of this matter before, and need not say more on that now."

(d) "I may say that never at any time, since man passed to spirit life, has man in the mortal been without the privilege of spirit communion."

Oration No. 43.

(995.)

The Bible as to Age, Authorship, and Authenticity.

2257. "It has often been wondered: What the age, origin, and authenticity of the Bible? Touching this matter we have several times heretofore spoken.

2258. "The Bible, as to original manuscript, is very old. Spirits of great antiquity are not able to authenticate it. As to the beginning, too, it is often wondered.

2259. "Well, you had a father; your father had also a father; your father's father had a father. So we trace genealogy ten thousand, twenty thousand, even fifty thousand years. And ask a spirit whose boyhood was cotemporary with remote antiquity; that spirit had a father, a grandfather and a great-grandfather, and so on *ad infinitum*.

(a) "Hence we conclude that man always existed, somewhere, somehow.

(b) "Cotemporary with the earliest transition of man he has existed in spirit and been able in spirit to report back to what you call mortal man.

(c) "Hence Spiritualism is as old as man's first spiritual incarnate existence.

(d) "Records of spiritual communion have, therefore, been made from the time of man's knowledge of making records.

2260. "I have conversed with spirits who tell me of the island of the lost Atlantis.

(a) "That it was at one time inhabited by a people far advanced in civilization, from twenty thousand to fifty thousand years ago. (b) And, in conversation with some of these who claim to be of the lost Atlantis, I learn that there was then a Bible manuscript, and that traces of that manuscript are yet found in your Bible. (c) The Bible was not then cut up into small bits, as now. It did not then contain enough of fierceness to comport with man's passions and incompleteness in the different cycles of ages; and (d) hence it has, from time to time, been changed to suit the domineering minds of the various epochs of human existence. So that it seems impossible to reach a period of authenticity for original manuscripts or traditions of the Bible within the limits of infinity, excepting that it is safe to conclude that, (e) so far as

authentic, the origin of the Bible is to be found in or traced to spirit communion; or, in other words, in the communion of the saints."

Oration No. 44.

(1012.)

Egyptian Pyramids.—Transporting and Hoisting into Place the Immense Blocks of Stone.

2261. (a) "It has been a query, among thinking people, for ages: 'How were those stones moved, transported, and raised to their places in the pyramids?'

(b) "Now, friends, it was an easy matter for those people who engineered that matter. They knew much more concerning electrical and spiritual force than people of this age upon the earth plane know.

(c) "Taking advantage of their knowledge along this line, they made efficacious application of electro-spiritual force in the handling of those immense rocks in the structure of those wonderful pyramids of Egypt.

(d) "When this lost knowledge shall again be attained by people of the earth plane, your engineers will be able to do even greater wonders by means of electro-spiritual force than any of the wonderful works of art of the ages gone by."

Oration No. 45.

(1018.)

The Earth Has Belts Similar to Those of Jupiter.

2262 (a) Spirit: "Your earth has such belts, but they exist in a cruder condition than those of Jupiter and Saturn.

(b) "Your earth has not always existed in its present form, nor has it always been a man-bearing planet.

2263. "I have met spirits whose manhood began some twenty thousand and others of as high antiquity as thirty thousand years ago—that is a long time. (a) They say the earth is of very great antiquity, (b) and so the existence of man upon it. (c) Yet the earth, as such, had beginning, (d) and man's existence upon it had also beginning." (2269.)

2264. Inclement weather occasioned the absence of several of the circle on this occasion, and the spirit, referring to this, said: "I am sorry on account of the break in your circle. Mortals, sometimes, think they have great trials and difficulties. While that is true, it is no less true that on this side we have trials, though in a different direction perhaps, but we generally persist until we overcome all."

(a) "Here we have undertaken a work depending for success upon the presence of persons pledged to give us their aid by their presence.

(b) "We are here for the work.

(c) "The circle is not all here.

(d) "What, then? We must supply the deficiency as best we can from our side of life, for the work must go on. Did you but know of our difficulty in this kind of case, you would not disappoint an engagement with your spirit friends.

(e) "I will leave farther answer to the questions with the medium's spirit brother, Wesley. I presume he is competent."

Oration No. 46.

(1026.)

Man Planted in the Earth at the Planting of Earth.

2265. Questions at paragraphs 1023, 1024, 1025, Pratt's series, the spirit Denton answers through the trumpet:

(a) "The gentleman's first question this evening is correct, in the main, but perhaps I do not get the gentleman's statement, clearly.

(b) "It requires intellectuality to think at all. Thinking is, therefore, intellectualizing.

(c) "To think along vicious lines may be the result of inharmonious or unbalanced development. But this, sooner or later, presents such fruits as would ultimately incline the subject to inquire into his own make-up, which would be followed by reform.

(d) "A person may be able to intellectualize to a great degree, and yet be what you would pronounce desperately vicious, as you understand viciousness. But man must think along some line—if not one, then some other. A man may be vicious along some lines and not others.

(e) "His ceasing to think along certain lines may result in becoming vicious along those lines.

(f) "The Church says 'ignorance is bliss,' but it will wake up some day to find its awful mistake. It will find the brain is made to use, and the use of the brain leads to enlightenment at last; while, so long as disused, the subject is in relative darkness.

2266. "As to another question, I have said here that man always existed; that, by help of higher intelligences, I have been able to trace man back through protoplasm and molecule to the atomie, and there is primordial eternal life.

2267. "Your world is composed of the atomie in combination with atomie. Millions—innumerable millions of them constitute your earth.

2268. "Man, therefore, was planted in your earth at the planting of the earth.

2269. "And the atomic life, ever active, with endless duration for its evolution into expression, finally molded the earth for a germinating garden, and finally budded and blossomed and brought forth man as ripening fruit upon the branches of this great round world, as a tree of life.

2270. "From science you learn that matter is indestructible.

2271. "Your reason would tell you that the components of matter must also be indestructible."

2272. "Hence all that is, always has been, must always be, in some way."

2273. "I was an investigator when on earth. I am now an investigator. Spirits who have been in spirit life many ages tell us of certain events, of certain conditions, of certain revolutions of earth's history, and their words in this regard are being proven true by the various finds now continually being made all over your globe, and we have reported here, to you, many of the teachings of the ancient spirits along these lines."

Oration No. 47.

(1035.)

Why the Greek and Roman Civilizations Declined with the Advance of Sacerdotal Christianity.

2274. The spirit stood in view, and, through the trumpet, said:

"Those people of the Greek and Roman nations were very imaginative, hence their mythological legends and traditions.

2275. "The Christian priesthood and propagandists, seeing that mythology was the vulnerable trait of those civilizations, made a God out of Jesus, who would soon return to earth and set up his kingdom and sit upon a golden throne in a rebuilt Jerusalem, where gold would be so plentiful that it would be used for street pavements, and precious stones in such abundance as that the walls of the city of the enthroned Savior would be builded thereof and jasper would be glittering therein.

2276. "When the Christian priesthood had turned the Greek and Roman mythological imagination in the direction of their Savior, who would descend from heaven accompanied by legions of angels, headed by one Gabriel, whose trumpet should summon the living and the dead to do homage to the returning Savior, then this same priesthood moved another point on the credulity of those people, to the effect that this Christian priesthood is Christ's vicegerent; and, finally, after capturing one outpost after another, had themselves in charge of the governments, and thus suppressed every school of learning and every social form inimical to the perpetuity of sacerdotalism, under the control of which those great civilizations went down, being supplanted by the dark ages.

(a) "Unfolding humanity, to-day, is rising above the captivity of this sacerdotalism, and above the mythological into the arena of reason, and sacerdotalism is turning its captives free, and mythology no more has the power, the dominion, over the civilizations that it once had."

Oration No. 48.

(1051)

The Anti-Spiritual Movement.

2277. Partly oral and partly through the trumpet, the spirit said:

(a) "The controversy will be the means of eradicating much error from the Church, will bring the people to see more of the errors of the Church. That there is much corruption connected with the Church will be made more plainly to appear; and, in consequence, the people will seek an avoidance of much of this corruption.

(b) "Not everything connected with Spiritualism is pure, either. The fraudulent and genuine Spiritualism will also, to some extent at least, be separated.

(c) "It is our design to weed out the fraud and spurious, as far as in our power, from Spiritualism as well as from the Church. Wherever there are false colors, we desire to have the people see them.

(d) "It is our purpose to assist the people, as far as in our power, to learn the truth."

2278. Denton, after a moment's retirement, reappeared and continued through the trumpet, in answer to questions at paragraphs 1047 and 1048, saying:

(a) "The other evening I was talking to you about ignorance, and told you that the Church teaches that 'ignorance is bliss' and that the Church dogmas should be substituted for knowledge and reason.

(b) "Go with me to India, at a time prior to the invasion of Christian ideas and methods, and I will show you a people intelligent, learned, and happy. They had their religion, but they had no god of war, no god of hatred, malice, vengeance; but one of love and peace.

(c) "Roam with me all over those great Asiatic nations of the olden time, and you would not find the energies of the people exhausted in building engines, machines, and implements for destruction of human life; but you would find the teaching, 'Love thy neighbor as thyself,' a living, practical reality; and not, as among Christians, a dead letter.

(d) "Now let us go to Africa, the wilds of Africa, where absolute ignorance reigns supreme: You find degradation, dark and deep, and cannibalism in some parts—and there, too, our Christian friends working up this heathenism as a parallel to all people having other than the Christian religion.

(e) "When the facts are that not until Christian missionaries with Bibles and sword and cannon and alcohol beverages invaded the lands of the Vedas was there a criminal record among those people.

(f) "All nations and ages had their religion, their bible, their god or gods, but all of them put together would pale in their

criminal and sanguinary records, compared with such records of the onward march of the so-called Christian civilization, as daylight fades into darkness at going down of the sun."

Oration No. 49.

(1064.)

Greek Civilization Superior to Roman.—When and How Man Became Individualized.

2279. In answer to the question at paragraph 1061, the spirit stood to the sight of the circle, and, through the trumpet said:

(a) "Friends, of the Greek and Roman civilizations, that of the Greek was greatly superior, because of the Greeks' superior spirituality.

(b) "The Greeks were well versed in spiritual forces, while the Romans were not. The highest forms of civilization must emanate from and by these spiritual forces.

(c) "While some few of the Jewish people may have known much of the spiritual, yet they were not so far advanced, as a people, in spirituality as the Greeks.

(d) "The Jews were more on a selfish, animal plane, and suppressed the spiritual exhibition of its force among the people at large, and this for selfish ends.

(e) "According to the law of spirituality, this developed along the lower planes of the spiritual, and the reverse is true of the Greek. Hence the Greek brought forth much the highest civilization of the three.

2280. "I desire to speak of another matter at this time. One I have mentioned heretofore, but not in detail.

(a) "Friends, you live and breathe and move and think. People lived ages and ages ago—suppose it was thirty thousand, fifty thousand, and more years ago.

(b) "Yet the evidences are that your earth had a beginning to its power to produce life forms manifesting intelligence as man does.

(c) "You ask how came the first man into individualized being upon your earth?

(d) "The answer comes from one source: 'God made him, ribs and all, out of clay; and made her out of one of the ribs.'

(e) "But this answer assumes to be the very fact in question: the origin of the clay that had the seed in it that, by proper tillage, would bring forth man?

(f) "They tell us that your world was once one great molten, fiery mass, not susceptible of sustaining any kind of animal life.

(g) "Admit this to be true.

2281. "What do you know of in the universe that can withstand fire? You have learned that spirit cannot be destroyed by fire, and this is of record: With the three was seen a fourth.

(a) "What, then, was there when the foundations of your world were being constructed out of this fiery mass?"

2282. "A spirit was there, infusing spirit into every portion of the elements and materials out of which your great man-bearing planet was constructed. So that, when the world was finished, spirit was infused into every atom of it."

2283. "This spirit that was there, in the beginning, still working up the materials preparatory to an individualized reproduction of itself, step by step, slowly as the vast eons of ages went by, perfected the world with (a) man innate, and then set up a system of gestation to bring him forth. (b) At first, the simplest forms of animal life; then, adding a little here and a little there, finally the earth brought forth (c) man, up through every condition and grade of the fauna and flora, exactly by the same (d) laws that each of you came into being to-day, only the gestation of to-day requires but little time, while the (e) gestative period of the first man of earth was, it may have been, millions of ages."

2284. "So man in mortal to-day is a foetal angelic spirit, destined in the limitless ages of eternity to roll from off his angelic fingers another milky way of suns and systems of worlds bearing other innumerable millions of sentient beings."

The spirit retired for a moment into the cabinet; then, coming out, again took the trumpet and proceeded, saying:

2285. "Matter is indestructible. Its laws are immutable and indestructible as itself. No law of matter or spirit has ever been changed nor can be."

(a) "Hence, as man comes now he came at first."

2286. "But the special creationist has a God who is a personal being and existed during a past eternity, and who, some time after having existed *solitaire* during an eternity past, concluded to make him a heaven, for part of himself, in which as an enthroned monarch to be, and the earth his' footstool and man to bow at his feet and worship him eternally around his throne in heaven."

2287. "But a personal being cannot be in two places at the same time. Hence his worshipers in one place see God after the similitude of themselves, and each has his own as the true and everlasting personal God, after his own elemental make-up. So that one element of the special creationists' god crowds out the other, according to predominance of selfishness and force of the different worshipers."

2288. "Universal harmony can only reign when there shall be a universal recognition of a universal God element or principle, at work eternally past and future as now."

Oration No. 494.

(1079.)

The Itinerant Exposure.

2289. An itinerant was giving a series of lectures at the Presbyterian church in exposure of Spiritualism, which was a theme of conversation among the circle just before the seance

began, and as soon as the medium entered the cabinet, the spirit Denton stepped out and continued the exposure theme, thus:

(a) "Friends, why cannot those people pay their regards to the Mormons, Christian Scientists, or even to Catholicism, and not devote their whole time to an exposure of Spiritualism?

(b) "Spiritualism must be greater, more powerful, in greater abundance than they are willing to confess. They must be fearful lest it get away with the cohorts of Christians. It must be putting their craft in danger. 'Aye, there's the rub!'

(c) "Could I speak loud enough for those people to hear me, I would say to them: 'Get off of the road. Spiritualism is on the track, with right of way.'

(d) "Spiritualism is come to stay. Like a cannon ball, or Minie ball, fired into the ranks of an enemy sometimes makes great inroads among them, so Spiritualism goes into and among the cohorts of the opposition, driving all before it; hence the pleaders of old-time errors are frightened lest Spiritualism will take away their sandy foundations and let the orthodox structure go tumbling down; as, indeed, it is rapidly doing. They begin to realize that the death struggle is on—but every effort to estop the onward march of Spiritualism is but one more nail in the coffin that will shortly hold their remains.

(e) "Those who say they have been mediums and are now playing into the hands of the opponents of Spiritualism have been fakes and ousted by intelligent Spiritualists.

(f) "For, as a class, Spiritualists are the most intelligent and least superstitious people in the world.

(g) "If Spiritualism were not true, it would have perished from the earth long ere this.

Oration No. 50.

(1091.)

Meteoric Phenomena.

2290. The question was asked by one of the circle: "What caused the falling of the stars November 13, 1855? Some claim it in fulfillment of biblical prophecy." Denton, in trumpet voice, replied:

(a) "Those meteors, called 'falling stars' by some, are caused by natural law. Every thirty-three years your earth passes through the orbits of these planetary fragments, which enter your atmosphere at so great velocity as to be burned by atmospheric friction. This, then, is a fulfillment of natural law."

2291. "The Bible, being founded on ignorance and superstition, has nothing to do with meteoric phenomena."

The spirit continuing, with "Music" as a theme, said:

2292. "Music, you have heard said, 'has charms to soothe the savage mind'; and, we may add, the civilized as well. While you people of earth revel in your highest, sweetest music, we in spirit life are enraptured by the harmonious symphonies of the 'music

of the spheres.' We have music here far beyond your highest conceptions; and not until you reach this glorious morning land will you know what sweet music is."

Oration No. 51.

(1100.)

Summary.—Conclusion.—Exordium.—Benediction.

2293. Spirit Denton, in visible form, stands before us, and with more than ordinary vigor and voice volume, through the trumpet, said:

"Good-evening, friends. I see the gentleman [Mr. Pratt] has no subject for me to-night. Well, that is all right.

2294. "I want you to say to him [his hearing was at times defective] that, as the evening shades are lengthening very rapidly, and soon, according to the course of nature, his work on earth must close;

2295. "That his friends on this side are glad to say to him that his determination to use his remaining physical force and finance in the good work of promulgating this grand, glorious, and ennobling truth gives them joy, and is building for him an habitation of which he will rejoice when he reaches this fair country. There is no other way that he could have labored in his declining years that would have brought him so great reward.

(c) "I want to say to all of you that this is a glorious work in which you mortals are joining with us now.

2296. "Such a work has never before been accomplished: denizens of immortal glory so far rolling back the veil that separates between the two worlds as for the spirits to stand clothed again as you did know them before their transition; and, in attitude perceptible to your sight and hearing and understanding, write to you, and talk to you, and illustrate to you of the evidences of continued existence, and of the inexpressible beauty and grandeur of the immortal home of the soul.

2297. "When you review and re-review our work, you will continually be more and more surprised at how it is builded. You will see every point well guarded against the most pointed darts of criticism.

2298. "You will see that we begin with the simplest lessons and gradually take the student, step by step, along the whole psychic course until, when he is versed in our course, he will see an invulnerable structure.

2299. "I want to say to you that we have a work here that will stand, and all the powers of the opposition to this sublime truth shall not avail to blot it out.

2300. "Notice our work of art.

(a) "Here comes a form—you see the form.

(b) "The form has power of speech to the capacity of any of you.

(c) "You hear its wonderful words.

(d) "You, at the same time, see it stand before you in the attitude and expression of the highest eloquence.

(e) "You see it writing, and you find it has written a wonderful writing.

(f) "You find its penmanship a marvel in swiftness of execution, construction, and scientific instruction.

(g) "The form gives you its name, and while you are beholding the form, another form is seen by you.

(h) "This other form says he is sketching the likeness of the former one, and with incredible swiftness executes a portrait and hands it to you; and, lo! you behold the picture of the person the first form said himself to be.

2301. "Where on earth is the sane-minded person to gainsay or that is able to tear down our syllogism? (2685-2688.)

2302. "No, friends, ignorance may throw mud, but reason, enlightened reason, must surrender to the psychic conclusion.

2303. "I want to say to you that there is art in the spirit world. Art beyond the loftiest imagination of any intelligence while tabernacling in the tenement of clay.

2304. "Could you conceive for one moment the most gifted artist in the mortal, after reaching his highest attainments on the earth plane, transplanted to a school where no hindering environments are found, and continue in that school under the tutoryship of high-spiritual intelligences for a thousand years, you might be able to form some faint conception of what an artist is in the spirit world; but it is not for the little children of earth, while in the mortal, to even dream of the grandeur of the artistic designs of high-spiritual intelligences.

2305. "Oh, my friends! You will find this the real side of life. And you will find that, while all of the earth is transient and passeth away, the unspeakable glory, the arts, the sciences, the architecture of the spirit world are enduring!

2306. "I want to say one word more now. Soon most of you, and but a little while at farthest, you will all pass to our side of life. We know the obstacles in your way. We know what some of you have had to endure and overcome. When it is yours to move out of the earthly house, then your friends gone before with outstretched hands will meet you at the gates and hold them ajar; while you, with your wealth of spirituality, pass into the eternal light and glory of the spirit world, and joyous, happy throngs will be your escort to your several homes in spirit spheres, which you will find your course of life on earth to have embellished accordingly for you.

2307. "Work faithfully on: for, as you thus build, so will be your home here—builded by your own earth career."

CHAPTER VI.

Psychic Writings of Thomas Paine.

2303.

THOMAS PAYNE.

(1128-1129.)

"Where liberty is not, there is my country."

2309. This spirit claims to be the Thomas Paine who stood as a "true blue," with Thomas Jefferson, George Washington, and the whole army of patriots, for American independence, and whose burning words under the caption, "These are times that try

men's souls," inspired the army out of mutiny and on to victory.

For no other crime than efforting to free the world from the hypnotic soul-bondage to sacerdotalisin, the priesthood consigned him to endless hell; but when Dr. Briggs opened the doors to let John Calvin's children out, it seems that Thomas Paine slipped out also, and is back here again, battling the "festering priesthood." And he hopes, by these efforts, to lead men and women out of soul-bondage into the bright sunlight of spiritual freedom and independence of thought, and desires that the reader shall duly consider all the evidences herein of the identity of this personality and genuineness of these alleged spiritual phenomena, and thus commence to prearrange for the great transition.

Writing No. 1.

(156.)

The Christian World Not Spiritual, but Material.—Its Ideas of the Life Eternal Erroneous.

2310. "Friends, there is not an orthodox religious newspaper in the world that will publish the facts concerning Spiritualism.

(a) "Yet, in the face of facts like these, certain Christians have told you that you must believe the Bible or be damned eternally.

(b) "The Christians are still worshiping a savage God, whom they suppose to be the parent of a merciful and benevolent son, who died to save the world; but the lingering superstitions of the savage mind still haunt their imaginations, and they regard every manifestation from the spirit world to be of Satan; but the conceit of their half-deluded minds is a striking comment upon the efficacy of their system to save themselves from the imaginary wrath of an angry God.

(c) "They are never at peace long enough to have a generation born free of the taint of blood and strife; and their religious tenets all reflect the mental bias of the people that have never conceived of any greater powers of peace and benevolence of men than that instilled by this angry Divine Creator.

(d) "This abhorrent doctrine is still taught in your temples of learning, and ghastly symbols stand before your altars.

(e) "Think such people should be conceited enough to claim the final destiny of the human race to be at the disposal of their (angry) God is not surprising, for they have attempted to conquer and possess the whole earth as their personal possessions, and such minds are ever ambitious to be rulers in the world eternal.

(f) "The Christian world is not spiritual, but material; and its ideas of the life eternal are nearly all erroneous.

(Signed) "Thomas Paine."

Writing No. 2.

(184.)

*Spiritualism the Only Religion Not Invented.—The Study of Theology
the Study of Nothing.*

2311. "Friends, the only religion that has not been invented and that has in it every evidence of divine originality is Simon-pure Spiritualism.

"It must have been the first and will probably be the last.

"To give this belief the full opportunity of force, it is necessary that it acts alone in the capacity of Spiritualism.

2312. "The study of theology, as it stands in Christian churches, is the study of nothing; it is founded on nothing; it rests on no principles; it proceeds by no authority; it has no data; it can demonstrate nothing and it admits of no conclusion.

(a) "Not anything can be studied as a science, without your being in possession of the principles upon which it is founded; and, as this is not the case with Christian theology, it is therefore the study of nothing.

(Signed) "Thomas Paine."

Writing No. 3.

(231.)

If Preaching Must be Done, Let It be from Texts Known to be True.

2313. "Friends, if you consider the nature of our condition here, you must see that there is no occasion for such a thing as revealed religion.

2314. "What is it you want to know? Does not the creation, the universe you behold, preach to you the existence of an Almighty Power that governs and regulates the whole? Is not the evidence that your creation holds out to your senses infinitely stronger than anything you can read in that book that any impostor can make and call the Word of God?

2315. "As for morality, a knowledge of it exists in every man's conscience.

2316. "The existence of an Almighty Power is sufficiently demonstrated to you, though you may not conceive, as it is impossible you should, the nature and manner of your existence. You cannot conceive how you came here yourselves, and yet you know for a fact that you are here.

2317. "If man must preach, let him preach something that is edifying and from texts that are known to be true.

(Signed) "Paine."

Time, 10 seconds; 171 words; over 17 words per second.

Writing No. 4.

(303.)

Demonstration—Not Theories, Myths, Superstitions, and Man-made Creeds.

2318. "What myths and what superstitions have sprung from the religious world. How it has cursed the race! Its path-

way is written in blood, and it forges manacles for those who dare to question. Banish this God, and you will have liberty. Do away with the fables about an immortal soul, and the world will no longer be slaves to the fear of death.

2319. "You have had enough of theories and myths and superstitions. What you want is demonstration.

2320. "Friends, if mankind during all these ages had not been so amazingly narrow in their mental grasp, hiding, as it were, the universe by holding a single book too near their eyes; if they had dared to cultivate their reason and their spirit perceptions, they could have gleaned the rich things there are now being revealed here to-night—they would have omitted that which was false and immoral.

(Signed) "T. Paine."

Writing No. 5.

(814.)

One Doctrine Alleged as Being Taught by Jesus is Literally True: The Doctrine of Future Life.

2321. "Friends, examine your Bible and see the mass of confused and contradictory nonsense deluding as to the teachings of the one you call Jesus.

2322. "See the ridiculous light in which his character is represented, with qualities neither befitting a man or God, both of which he is represented to be; and his coming to the world in a most ridiculous and unnatural manner—assuming to have a mission which he never performed, to have power that he never exercised in defense of himself, or his friends; and also assuming to be sent to people who would not receive him, and preaching his mission to those to whom he was not sent.

2323. "And again, he proposes to be a man of peace, and that all mankind, by him, shall be blessed; yet he says that he was not sent to 'restore peace, but the sword.'

2324. "If you will examine all of the writings of the New Testament, you will find them to be a compilation of his contradictory statements, predictions, absurdities, and mythical nonsense, too disgusting for good intelligent persons to read and give credence.

2325. "There is one exception I will make as regarding my statements, and that is the doctrine of future life for man. That is actually true, as I have found it since coming here into spirit life.

2326. "For eighteen hundred years the minds of men have been overspread with a gloomy, destructive superstition that has been entailed upon them.

2327. "The Christian dogmas have enveloped the people with the grossest and darkest of ignorance, and it has prevented them from making any advances—moral or intellectual.

2328. "And nearly all those who have endeavored to enlighten and liberate their fellow-men have been crushed out of the physical existence.

2329. "Bloody wars have deluged your earth in nearly every country, as the result of the damnable doctrines that have been preached to mankind in the name of Jesus Christ.

(Signed) "Paine."

Writing No. 6.

(845.)

Why Does an Omnipotent God Permit Man Murders?

2330. "I wish to remind you of many things which I think should be done, not to augment my interests, but the happiness of the universal family of mankind.

2331. "In the first place, I earnestly desire to inform you that you are perfectly aware of an alleged Omnipotent Power with the disposition and habit of exercising the same at will.

2332. "You gaze upon the greatness of the earth, upon its mighty waters, upon the glorious sun, upon the bright stars with which Nature has written on the skies; you look upon the wide-spread family, and call yourself one of them!

2333. "But from that combination of books which the professed followers call Holy Word of God you learn that he is residing in heaven, and yet he is a jealous, avenging, and revengeful God! And from those pages you learn, also, that he is a perfect being, infinite in power, in goodness, in justice, in mercy, and in truth; and that he is omnipotent and omnipresent.

2334. "Pardon me, friends, if I make this too strong. If he is infinite in goodness and the other named attributes, why does he permit man murders,

Writing No. 7.

. (854.)

(Continuing No. 6.)

rapine and licentiousness?

(a) "If he is disposed to render justice, why does he permit the strong to oppress the weak and helpless? And thus to mar the form of humanity with prostitution and slavery? I ask you, good people, can you accept such an ideal as the God? To believe in the literal signification of this passage this description for many ages has been as one of selfish terror, and millions of human beings have been rendered miserable in the belief that they were destined to eternally inhabit that frightful pit; and not only has the Roman Church inculcated the doctrine of eternal punishment in the flames of hell for everyone who denies its requirements, but the majority of the Protestant sects have taught the same degrading doctrine, and it is thus particularly set forth in the Protestant Episcopal Church.

(b) "Faith no longer performs the miracles of the past. In the sunlight of the nineteenth century prayers were important, but they did not restore the dead to life.

The Only Infallible Bible.

2335. "The creation and its spirit and the human spirit is the Bible and the only infallible book. It rises into the knowledge of love, justice, and philosophy. There is not a single thing on your earth or world but invites you to read a divine revelation.

(a) "If you study a silken worm, you will get swept in the cycles of life. You commence with that silken worm and you study the laws of evolutionary growth; and, before you are aware of it, you are contemplating the everlasting genius of Nature.

2336. "Some one says: 'I do not see but your religion is simply science.' Certainly; science, philosophy, and spirituality. It points to every scientific exploration, every scientific discovery, everything in the world, as a divine law.

(Signed) "Paine."

CHAPTER VII.

Vocalizations of Thomas Paine.

2338. The reader should revert to the portrait at paragraph 2308, and review paragraphs 1128 and 1129, and in his mind see that form stand before him, and hear the utterance by that form in finished oratory of the wonderful statements as he reads them, in order to fully realize himself as pondering over the utterances of one from beyond the tomb.

2339. But the reader may ask: "How were these orations committed to paper?"

If the reader would ask any person who attended these seances, he would be told that the secretary took notes, more or less full, of the orations as being made, and was then able to reproduce the words of the spirit on paper and read them to the next meeting of the circle; and that such report the circle generally found to be exactly as the spirit had uttered, so far as the circle could determine.

In this way, the wonderful words were preserved, and are finally before the reader in printed form, very nearly as the spirits in full-form, visible materialization uttered them, from time to time at these seances, as set forth in this book.

Oration No. 1.

(195)

The So-called Church a Hindrance to Progress.

2340. "When I was on earth, it was a great part of my work to do battle on the festering priesthood.

2341. "Since in the higher life, I have seen that the so-called Church is one of the greatest hindrances to progress and a barrier to *post-mortem* felicity.

2342. "I am determined to and will do all I can to tear down and remove from the highway of unfoldment such blockades to human evolution."

Oration No. 2.

(213.)

This Spirit Finds No Such Person as the Theological Orthodox God.

2343. "I want to say again, that I find that most of my efforts in the mortal to uproot superstition were right, and I am now determined to do all I can to down those nefarious institutions whose ultimate effect is degradation and blasting of future fruition of so many thousands—yea, millions of earth's innocent, trusting, priest-ridden people.

2344. "There is no evidence on earth or in spirit life that there ever did exist a man such as they say is God."

Oration No. 3.

(220.)

"I Am He Who Stood as a 'True Blue' for My Country and for Your Country."

2345. "Good-evening, friends. I expect you to know who I am before I go.

(a) "I am he who stood as a 'true blue' for my country and for your country, putting all my energies into the work of building an asylum of liberty for the soul-environed of all lands, of all people yet to be.

(c) "I did do battle as a true soldier for the cause of human progress.

(d) "Brave soldiers are needed now to plant the standard farther up the hill and to prevent its trailing.

(e) "I come to tell you of our thankfulness to you for your regards to us.

(f) "Go on, and you will find your great reward."

Oration No. 4.

(246-249.)

An Exhortation for Disciples of This Truth to Stand Firmly Together in the Cause.

2346. "I suppose you think I am still with you, and so I am, but farther on in the scale of being.

2347. "When I was in my studio on earth, I was engaged in a warfare for human liberty—liberty whereby the children of men, unawed by any kind of sacerdotalism, might be permitted to steer their own barks, whithersoever they might desire, out upon the great ocean of possibilities, with banners to the top-most inscribed: 'As to my own individuality, I, too, shall become "Lord of Lords and King of Kings."

2347. "But now I am in something better than my earthly studio. Standing in the light of higher schools than those of earth, I am here to say that this mythology that hangs like a dark cloud over the souls of men, shutting out the sweet sunshine of the spirit world, *must come down*, must be dissolved away.

"Stand firm, my friends; be not swept away by the wild, rolling, muddy torrents that the coming down of those clouds must produce, and you will have your reward."

2348. Question: "You must have been somewhat inspired to write your 'Common Sense'?"

(a) Spirit: "My hand was guided to write that book. And I am Thomas Paine, that alleged infidel who cared not for the venomously barbed slanderousness of a mercenary priesthood. Several noble souls of immortal glory helped me in my earthly studio, and now I propose to write something back to you."

The reader should review the seance record of this wonderful materialization, paragraphs 246-249.

Oration No. 5.

(406.)

Thomas Paine Passed to Higher Life in Peace, Notwithstanding His Calumniators.

2349. "I wish to say to you, I am going on toward the prize of an all radiantly glorious unfoldment.

2350. "When I was on earth, I was persecuted. Little children were taught to mock me upon the streets. There was no hell dark, dismal, sulphurous enough in which to punish me for my alleged heresies. Slanderous tongues made their slimy trail in the very air concerning me.

2351. "But you can say to them that Thomas Paine passed to the higher life in peace, assured of the fact that no God of vengeance or an endless hell awaited him; and that, some time, somewhere, beyond all hells, in the sweet sunshine of loving beneficence, his most bitter enemies of earth and Thomas Paine would be loving brothers, although the people, some of them, thought me so strangely wicked, indeed, that to their minds no mode of mortal punishment had ever been invented but what was too good for me.

2352. "But oh, the rapturous joy and ineffable delight that met me among the 'beautiful hills that rise on the evergreen shore!' I was met and hailed by my dear friends and comrades

gone before, as a brave soul that dared to live his honest convictions and abide the consequences.

2353. "The happiness I have enjoyed in this delightful abode since coming here is worth more than all the millions of dollars—dollars, did I say? No, no; not dollars! The language of mortals is too poor to express the thrilling joys of an awakened soul in this beautiful 'summer land of song.'

2354. "Now, friends, you can make yourselves as happy as I have been, if you suffer no fetters to make you slaves. I am now a free man, and shall continue on this joyous highway, drinking the richest essences of heavenly delight, ages and ages."

2355. We cannot resist the temptation to here state that there is an eloquence attending the vocalizations of this spirit, Thomas Paine, that probably was seldom, if ever, surpassed by mortal man.

Oration No. 6.

(422)

No Personal God Outside of and Above Nature.

2356. "Is there a God?" in sarcastic exclamation; then in direct question: "Is there a God?"

(a) "Yes, there is. I am a god, you are a god, everything is God—that is, Good.

(b) "But as to the general understanding of the existence of a personal God, outside of and above Nature, there is no such thing or being.

(c) "In that sense, then, there is no God.

2357. "My friends, the trouble with your world is this God idea.

2358. "Your wars are all emanations of this God idea.

2359. "Your governments are all run upon the common God idea.

2360. "While, in founding your government, we very nearly eliminated the God idea, yet the idea of centralization was left in it; and, for the most part, it is administered under the God idea now.

2361. "Not until the last vestige of the God idea, with its concomitant the priesthood, is educated out of your governments and the people's minds, will there be no more crying for bread in a land of plenty, answered only by giving a stone.

2362. "Tyranny and oppression will cease only when the people learn that there is no supreme tyrant but ignorance.

2363. "There is no God, my friends, who takes delight in making little babes for the glory of seeing them languish in an endless hell, just because their forefathers disobeyed the voice of this God.

2364. "Listen to that God saving to these little innocents as their pitiful cries go out on eternity: 'Ah, you little wretches, cry and whine on forever! Good enough for you. Your grand-

father would not obey my voice; therefore you must wail on to all eternity.'

2365. "No, there is no God as taught by the common theologian. Every nation and people that lift the sword in defence of a God thereby admit just what I tell you now: That such God is not omnipotent; and if not omnipotent, he is no God as that word is used to signify.

2366. "The God of theology, of modern Christendom, is so unable to take care of himself that the vast machinery of your governments is continually being evoked in his behalf.

2367. "If some little child, like this boy here, tries to hear and learn of the realities of eternal life for himself, government must be evoked to shut off the avenues by which he may learn it.

(a) "But time nor eternity will rob this young lad of the great facts he learns here.

"While his comrades will, some time, have to unlearn all the notions of a false God promulgated beneath tall steeples at the expense of millions and millions of dollars and of millions more of worse than wasted lives, as the great book of Nature will some day reveal to man the theological ignorance of the world; and while, to one by one, the fact be revealed, in the life beyond—this boy will have a soul rich in eternal truth, and in pity will lend a helping hand to the spiritual paupers of theological schools as such paupers land upon this side of life. Yea, this boy, whom they think their God will send to hell, will gladly meet them from upper glory with bread of life for their own hungry souls.

2368. "Now, friends, let no one mistake or misrepresent me as touching the God idea, therefore let me here repeat what has heretofore been uttered and written in this arena and in your presence, to-wit: That our conception of God, as the governor of all nature, is universal law, within and not outside of nature. This law eternally inherent in nature, and by which all things are evolved and formed. This is our conception of God, who needs no salaried sacerdotal protection."

Oration No. 7.

(430.)

The Highest and Best Religion.—Hell and Heaven, the True as against the Theological.—The True and Only Savior.—What and Where the Spirit World.

2369. In answer to G. H. Walser's question 17, "What is the highest religion?" spirit Paine said:

(a) "The highest, best, and most purifying and ennobling religion is Spiritualism—pure and simple.

(b) "It is the best on earth and the only one you'll find in higher life.

"When your spirit eyes are opened on this inexpressibly delightful home amid the sweetest songs of myriads of happy celestials, you will soon be a Spiritualist—and you'll stay one during all the ages, and only be ashamed that you acted so foolishly in not accepting the glorious gospel of this eternal truth while on earth.

(c) "But Spiritualism is baffling the world of thought on your side to-day as never before, and one by one the chains of ignorance, superstition, prejudice, and cowardice are being broken asunder, and soon you'll begin to learn that it is a primary school for the higher life; and when that lesson is once learned by a people, government will begin to be modified in the mutual interest of all the children in that primary school.

(d) "You are therefore serving the highest good you possibly can when using in wisdom your energies to assist the angel world to dispel dark clouds and mists from blinding the vision of mortals to that religion that must endure."

2370. Spirit: "Now, Mr. Secretary, read your next question."

Question 18: "Is there a hell and a heaven, as alleged by common theologians to be taught by the Bible?"

(a) Spirit: "If you mean a personal hell, I say, most emphatically, there is. You make it yourselves. It has already been said, or rather written, here by the good brother Reed:

(b) "The hell is in your own soul."

(c) "The most of the hell you see in your fellow-being is smoke ascending from the hell within yourself."

(d) "The less hell you have in yourself, the less of it you see in your neighbor."

2371. "There is no escape from your personal hells but by restitution to offended law, and that restitution must be personal. Another cannot restore for you. Restitution is your only savior.

2372. "God, or Good, may blot out from the book of remembrance of God; but no God or son of God, except yourself, can blot out from the book of your own remembrance."

2373. "When your eyes be opened on this side of life, you will see the book of your remembrance open to yourself and to the whole spirit world."

2374. "By you, your misdirections will be read in sorrow and anguish; but by good angels, in pity and great compassion."

2375. "If you mean a local hell of literal fire and brimstone set by some fanciful theologic God or established by any God, I say to you there is no such hell of eternal burning."

2376. "No being, except a totally depraved one, could make such a hell, in which to eternally punish one of his own children for doing just what, as a God, he must have known, even before he made the child, it would do."

2377. "All the hell there ever was or ever will be must be disciplinary only, and cannot be unending in duration to any child of man."

Spirit: "Read the next question."

2378. Question 19: "Where is the spirit world?"

The spirit, in answer, rising to an emphatic posture and with outstretched hands, exclaimed in most emphatic tones:

2379. "Everywhere. There is no space where the spirit world is not."

2379. (Question 20.) "The degrees are infinite, but for convenience we may generalize into six degrees of the primary condition beyond the earth condition.

"Your natural home in spirit life on first entry there is in such of these degrees as you may be fitted by your earthly evolution.

(Question 21.) "If your earth life has but poorly developed you, your first home in spirit life will be in lowest degree or first sphere.

2380. "From this your evolution goes on; and, one by one, you ascend, as climbing a ladder, to the highest sphere.

(a) "Very few persons are ever prepared in earth life for the sixth sphere or degree of unfoldment.

2381. "Beyond all this, another condition, the celestial, higher, or ethereal sphere—the heavenly paradise into which, from the highest attainments of the sixth sphere, the etherealized spirit passes on to higher, grander, more glorious beatitudes."

2382. Question: "The greatest spiritual sin?"

(a) Spirit: "Yourself."

2383. Question: "Is the spirit subject to disease and decay?"

(a) Spirit: "Just this much: they feel a more or less sympathetic attachment to their friends, and, when in their sphere, or rather aura, suffer in sympathy as they."

Oration No. 8.

(462.)

One Josie, a Medium, was Manufactured into the Theological Jesus.

2384. "And still they tell you there is a hell as generally preached from the pulpit.

(a) "I want to say to you that the only hell to you is made by yourself. When you are lonely and despondent, you are so, sometimes, because you have driven the good angels away. Be assured that you have hosts of loving friends on the spirit side of life who would at all times be glad to help you in hours of darkness.

2385. "Sorrowing mothers have, bending over them, the supposed lost ones, doing all they can for the stricken mother, whose theology keeps the gates to the inner life closed, so the dear child, that otherwise could and would give comfort to the mourning parent, is prevented by reason of false teaching; and the spirit, while near the mother, feels also aggrieved and sorrowful; but, when away in the ethereal, this sorrow and sadness is not experi-

enced by the spirit, for the law of sympathy, that in the one case takes on the mother's conditions, in the other takes on the serene joy and gladness of the upper and indescribably beautiful surroundings and sweet music of the glorified ones there.

(a) "I am doing all I can to remove from earth the barriers set up, by the priesthood, to the sweet 'communion of the saints.'

(b) "I have been called, and am even now called, a traitor, which greatly grieves me when I sense the earthly sphere.

(c) "Those who made and make such charges against Thomas Paine will one day feel their ingratitude.

2386. "I did the best I could with the light I had, when on earth. I made mistakes—even animals make mistakes. The grass, the flowers, the trees sometimes live and act erroneously; but yet, they do the best they can.

2387. "When life began to manifest in the atomie, as the good brothers Denton, Reed, and Faraday have said, it worked up to protoplasm state, and thence slowly, by degrees, to lowest, thence on to highest types of man.

2388. "The manifestations of lowest types of man were, to them, the highest possible attainments of the race; and here their God idea fixed a finality—and they were averse to having any intimations of anything beyond—but, it was a mistake.

2389. "The next advance was thought, by itself, to be the 'Ultima Thule'; but it, too, was mistaken.

2390. "To-day, however, it begins to appear that every thought of an 'Ultima Thule' of theology, of revelation, of the unfoldment of the rational, thinking, conscious ego, is a mistake—and that there is no 'Ultima Thule.'

(a) "So I made mistakes—committed errors. I advanced what I thought right as to education, but I was mistaken about that.

2391. "Here we have schools the same as you on earth; and we have to learn the same way that you learn.

(a) "We take our lessons step by step as you do. We graduate in one school preparatory to another, and another, and another—we are always on the go.

(b) "We have musical schools, medical schools (not to learn how to decently slaughter people).

(c) "Our diplomas are not 'for no more beyond,' but preparatory to an infinite beyond.

2392. "If you believe in such a man as Jesus as per the record of such an one, you must believe in some other mode of healing than what is called *materia medica*.

(a) "His method is called marvelous because it is beyond the limit set up by your schools; but in a little while your schools will begin to recognize that it was not direct intervention of some God, but only by natural law, with which God had the same but no more to do than he had with 'running lightning down Franklin's kite-strings.'

2393. Question: "Mr. Paine, you say that Jesus as taught to-day is a theological myth. How, then, shall we regard the pictures we receive and the alleged appearances we have of him?"

(a) Paine: "That is all right. There was a man whose true name was Josie, who had medium powers not near so good as our medium here; but our medium is no more Jesus—that is, 'a savior'—than any other man or boy. He is no God; he is only Will Aber. No more God for having the gift of mediumship than some other person is God on account of his gift of music."

"There is no proof, either on earth or in spirit life, that the Bible personality called Jesus Christ, as preached to-day, ever existed.

2394. Question: "Was that man Josie baptized in the river Jordan?"

(a) "Paine: "I don't know whether he was baptized in the river Jordan or in the St. Lawrence, but he was baptized; and, at the time, out of ridicule, was called Jesus; though his real name was Josie. He had the gifts of a common medium only, and never the alleged properties of a savior."

(b) "If you were passing along and were to meet a crowd of roughs who would plunge you into a mud-hole and mockingly call you Ingersoll, and say, 'How are you, Bob?' it would not make you the great Ingersoll; you would still be Mr. Nixon."

(c) "Well, that is just the way that Josie got to be a savior and finally the 'Lord God of the universe.' I do not ask you to believe this. Do as you like about that. I asked for proof of the theological allegations, and was satisfied with nothing else. No such proof was ever given me on earth, and since coming here I have found enough to convince me of what I have told you of the existence of one Josie."

2395. Question: "Were you assisted in your work on earth?"

(a) Paine: "I was inspired. Some good angel stooped to do me honor in giving some direction to my pen and trend of thought."

Oration No. 9.

(466.)

Thomas Paine is Back Here to Tell to the World What He Knows Now.

"Good-evening, friends. I am glad to meet you here in this way.

2396. "Our glorious work is moving on, and I am truly glad that it is progressing with such rapid strides throughout the world. No discovery in the domain of science ever yet made greater progress among the people in a single half-century as the great scientific fact of a demonstrable future for man has since its enunciation, less than fifty years ago.

(a) "Yet strange indeed is it that so great a boon to the race must fight its way everywhere.

(b) "Fathers, mothers, husbands, wives, children, brothers, and sisters, everywhere mourning, sorrowing, weeping, wailing, as they look into the desolate grave or behold the empty chair! Will not hear the good news, will not look as the angels draw the veil aside.

(c) "And when the white-robed kindred 'over there' would draw near, would sing again the old home refrain, they are driven away; the gentle caressing of an angel mother is denounced as the scheming of some diabolical fiend.

(d) "Oh, friends! When I look upon the floods of tears that might be dried away, when I behold the millions of sorrowing hearts that might be comforted, but for the intervention of a designing priesthood who live fat upon the sorrows of desolate hearts, my soul sickens and determines me to go on with the warfare of breaking the fetters that bind so many millions of precious souls to a mercenary sacerdotalism founded on the fables of an imaginary God.

2397. "This God, through the priesthood as his medium, has in all ages fought with fire and sword, shot and shell, gibbet and guillotine, prison and proscription, slang and slander, the advocates of the advent into your earth among the children of men of anything calculated to lessen the iron grip that the priest has had upon men and women.

(a) "They would murder a Bruno for daring to think for himself.

(b) "They would lead upon the scaffold an innocent Quaker woman because it was reported that an angry God had said: 'Suffer not a witch to live.'

(c) "In the infancy of astronomy its advocates must recant or burn at the stake because this imaginary leader of the priesthood had been reported as saying something about the four corners of the earth.

(d) "The great science of phrenology was tabooed because it was at variance with the supposed teaching of their supposed God; and geology, too, must be scoffed because it teaches that, instead of the six days of creation, millions of ages were consumed.

2398. "Thus, step by step, science has shown that the theological ideas of God are false, and that what the theologians have heretofore taught to be the true God have not been and are not God at all, but merely false or ignorant conceptions of the true God.

(a) "Oh, if my orthodox friends were here to-night, I would scorch them to the very quick; only desiring, however, to have them exchange their remaining ignorance for eternal truth.

(b) "I do not come back here for nothing, nor to advocate theories; but to tell you what I know."

Oration No. 10.

(468.)

No Mutes in Spirit Life.—Reincarnation.—Christian Science.—Colonel Ingersoll.

"I am glad to again appear before you in this way."

2399. Question: "Do mutes obtain speech after transition? If so, why do they not talk to us in our tongue instead of pantomime?"

(a) Spirit: "Yes, they talk here the same as the rest of us; but if they come to you in any other than their earthly mode, you do not recognize them; besides, when coming into your aura, they take on their old earthly habits more or less, anyway."

(b) "If I should appear to you as I sat in my studio writing my book, you would not recognize me. I must come as near as possible in my everyday life, as understood by you, that you may recognize me."

(c) "Now I would thank you for a further subject. Do not be long about it, as I cannot stay. Well, inasmuch as you do not think of a suitable theme, I believe I would prefer 'Reincarnation.'

2400. "Let me say to you that reincarnation as Buddha taught is a myth, is not right. But when you pass to the higher or highest spheres, and come back in a temporarily reconstructed body, as you behold me now, that is a reincarnation that is true, and is the only reincarnation of which I have been enabled to learn anything on this side of life."

2401. "The idea that you are the individualized entity that once was the soul of the lion, the dog, the cat, and that after awhile you will leave your position in the higher life and again on earth take up your abode as the soul of the serpent, the toad, or the elephant, is only theory with theorizers, but is not with me."

(a) "Why not stay in the lion, in the first place, and not be compelled, after a life of conscious bliss and high intellectuality among the good angels, to go back to prison in some lion?"

(b) "On earth I meditated much on that subject, and, from all that I could learn in regard thereto, was as much opposed to this myth as to Bible myths."

(c) "When anyone tells you that he distinctly remembers having lived in a certain lion, and that his wife was once a lioness, you can set that down as an unwarrantable stretch of the imagination."

2402. "No, friends, that is not true. You may have some of the traits of the lion, the wildcat, the deadly cobra, in yourself, as I have told you; but you do not again crawl even into your old bodies after once they are completely lain aside, much less back into the lower animals. After your conscious entity is once evolved from the rocks it never goes back to the rocks to begin a reincarnation of itself. Its course is not in a circle, but in a straight line."

"Another question now comes to me as among the myths: 'Christian Science.'

2403. "They say that is close to Spiritualism. In one sense that may be; that is, in the sense that their alleged cures are by the spirits in their presence.

(a) "The so-called Christian Scientists do not cure from their own brains. Their cures are from the spirit side. 'We come down the shining highway and lead on this movement.' They wish to arrogate to themselves all the glory, for which we care nothing, so the suffering be relieved.

(b) "There is no science in it or about it, except that when we find an instrument that we can use for good, we do so.

(c) "But some people are afraid of their shadows; and, instead of calling themselves mediums for the use of the angel world, they proclaim a scientific discovery and name it Christian Science. But the Christian Science is just as offensive to the nostrils of the priesthood and Mother Grundy, as would be the simple truth:

(d) "Intervention of spirits.

(e) "If I were in an orthodox crowd, I would talk just the same.

(f) "I want to say something about that grand, good man on your side of life who is following in my footsteps.

2404. "Mr. Ingersoll, as noble as any soul of your earth, is doing more good for the world than all the priesthood of entire Christendom. He is as much of a Spiritualist as I am, but he has his work to do, in his own way, and right gallantly he is doing it. He went the other evening to see a medium in Boston. I saw him there. I was so glad to see my good brother engaging and preparing for the good work. He did not see me as he could if he were here. We can often see you when you do not see us.

2405. "Oh, what a terrible myth is that orthodox hell! This myth does such sad havoc as to be itself almost a real hell, working as great disasters, almost, as is alleged of the mythological Satanic Majesty.

(n) "How hard for the yearning mother to be told that her darling child is in hell torments eternally, just because he failed to understand that mythical plan of salvation!

(b) "Why any wife, or mother, or child, should be told in the sad hour of bereavement that the loved one gone over is languishing in eternal hell-fire prepared by an all loving and merciful God for all those who do not accept the mythical way such God has prepared for escape from the visitation of divine wrath, I don't know."

Oration No. 11.

(473.)

Error Dies Hard.—Good and Evil of Bible to the World Compared.—Materialization.

2406. "On our side of life, we take great interest in the promulgation of such as we see to be of advantage to you mortals. More interest, in fact, we take than you realize. But we differ as you do. It seems to me that any person of ordinary brains would investigate this beautiful philosophy. But so many are just beating along, caring for nothing but something to eat and wear. So many more are so crowded to the wall for a mere pittance; and, as society is now organized, with a very large portion of your people the whole aim and highest purpose in life is to beat some one. If men knew we were here, they would do better."

"What man or woman, in the face of a knowledge of the fact that his dear departed are hovering around him and know his every act, but what would be likely to stop and think before doing any rash act?"

"This knowledge of spirit communion is bound to favorably modify human action, passions, and desires."

2407. "On earth, when I was working purely to unshackle the souls of the people and break them away from that theology that yet keeps the world in ignorance, doubt, and gloom, I was ridiculed. And you are and will be ridiculed for endeavoring to lift the veil and let in the light."

(a) "Whenever persons do so ridicule, it shows you are troubling them."

2408. "Error dies hard—hissing serpent-tongued maledictions on the devoted heads of those who would destroy error to make way for truth."

(a) "It seems that this phase of light is not new, but you are getting it first-hand."

(b) "If you had an instrument to fully note my speeches, I would talk to the world now as never even while in the mortal."

2409. "Now that Bible. You read novels, you read fiction, you read fable. Reflect back to your Bible and search out all the good it contains, and you will find how very small space would contain it all. One hundred pages would more than contain all the real good contained in the Bible. Ten thousand pages would not contain all the bad and fully portray its degrading results to the world. The meanness, the vileness, the lasciviousness in that book would sweep anyone over Niagara Falls into a whirlpool and oblivion below, who is not by nature proof against being led astray by such licentious reading."

2410. "Little Nellie says she never was born. When she so states, she means that the spirituality always existed, had no beginning—only transmutation."

2411. "None of us was ever born in the sense that birth is the beginning of existence."

2412. "I thought it my duty to give you all the light I could, but here I am, frail, frail indeed, in connection with this frail body, which is made up of particles we get from the air, the circle, and the medium. These particles held together by a spirit magnetic force which we are enabled to use temporarily under strictly chemical conditions, and these conditions make a channel for conveyance of thought to you that must partake of the nature of the circle, the medium, and present atmospheric and chemical surroundings.

2413. "This body of mine here is so easily destroyed that any adverse chemical wave or loss of chemical cohesion destroys it.

2414. "It is as strange to me as it is to you that I can stand here and talk at all. I do not understand it. It is a high grade of chemical specialists here in spirit life that do sufficiently understand it to make it possible. By the help of their knowledge, wisdom, and skill, I am enabled to speak to you through my own temporary body, which I can only hold until the vitality of the magnetism used for the purpose is exhausted.

2415. "It is an easy matter to use the body of a mortal by the law of obsession, but the most difficult and highest phase of spirit manifestations is that produced by means of a spirit artificial body, commonly called spirit materialization."

Oration No. 12.

(474½.)

Baron von Humboldt.—Such Rich Souls Dispense of Their Soul Wealth to the Famishing.

2416. "The Doctor has not written so scientifically as usual; but perhaps it is as well to have something for the common understanding as any way.

2417. "In looking around, I see your country is going down, down toward bankruptcy; and do you know that, without some wise statesmanship, it will soon be there? You are on the verge of a financial crisis; if not by wisdom averted, it will shake your nation as it has never yet been shaken since its founding.

2418. "We, as spirits, can modify the calamity, but influences are now at work that will cause the world to tremble on its Titanic foundations.

2419. "You speak of smart men. Such you have had to guide your ship of state, but they are gone. Instead of smart men, you now have selfish men, working not for you, but for themselves, for the few rich, to the enslavement of the many.

2420. "Your smartest men that are gone come not back except in spirit.

2421. "Whenever you lose one of them to earth life, it is better for you, because they can do more good for the world from the spirit side than they could from the mortal side.

2422. "Than Baron von Humboldt your earth never produced a grander soul. He gathered from all sources, from all the

ages. He has his great garnerings with him here in eternal life, of which he can now and for the coming ages dispense to the needy, to the hungering, and thereby feed the famishing; and the very act of so giving, instead of depleting, increases the treasures of his own garners.

2423. "Other great minds who have gathered on earth are continually ascending to spirit life glittering all over with their accumulated jewels, which on earth were not utilized; but now, for the benefit of themselves and the soul-hungry sentient beings of earth and sky—and their stores eternally increasing.

2424. "These are they who were not using their entire earth lives trying to make fortunes out of somebody else.

2425. "These are they who in reality make your inventions of to-day, as some time you will know. But they make them for the benefit of man, not for the sole benefit of financial slave-drivers, backed up by hireling legislative, judicial, and administrative departments.

2426. "Many of these men to whom are given many of these great inventions at once conclude themselves the 'Great I Am,' and claim them for themselves and capital gobble them; and, instead of a blessing, the capital slave-driver, protected by his government in so doing, forges these designed blessings into more galling fetters to manacle the poor, toiling producer.

2427. "Oh, if I could call around me here a thousand or two thousand of these slave-masters, I would tell them of the wrongs and outrages they are perpetrating upon the race, upon unborn generations. But all these nabobs will have their reward, and that much less than even a 'mess of pottage.'

2428. "Oh, friends, how it grieves me and good angels to see and know that the millions of innocent babes are ushered into your world to become toiling slaves to a false social system, all growing out of a false religion!

2429. "See those innocents now, so happy on mother's bosom! Little do those sweet babes know why mother alternately weeps and smiles. Little do they know the slings and barbed arrows awaiting them along life's thorny pathway. Little do they know that they have to spend a long life on earth toiling to support a priesthood and financial aristocracy, and die at last and go to an endless hell prepared for the devil and his angels, just because they are too poor to have a first-class funeral! Herod yet slays the innocents! Little do the non-producing idle ministry know which way the sword of Dives is cutting, or they would not continually, everywhere make themselves both principal and *particeps criminis* in all this foul wrong to the children of men.

2430. "Little do they know that one day they, from the home of Dives, will see the poor Lazarus, whom they consign to hell, afar off in the Paradise (Abraham's bosom), ready on call, with palms to cool the brow and a cup of water for the parching tongue.

2431. "I can go through your convents now, your so-called benevolent institutions. I can look with pitying meditation into the hearts of homeless women! What terrible brutal sensuality exercised by man over woman in all these and everywhere! See that poor woman yonder, working day by day at starvation wages to make a meager support for her lone self and sweet little innocent babe! But what of the wretch who brought her so? What will become of him? Society takes him to its bosom. The Church takes him to her folds. He is allowed to go back into the cloister. Society can't go on without him because he is rich. The Church must hush the scandal for his sake, because he liberally patronizes the contribution-box.

2432. "But the poor unfortunate woman! The Church, society, all pass her by on the other side. She sees flowers strewn by other fair hands in the path over which that wretch of a man is treading as he too does pass her by with a sneer!

2433. "The mists will clear away some time. Bye and bye the angels will see justice done. Restitution must be made. Lonely retribution, as the wrongdoer, in the face of all the angel world, and in their pity too, will be compelled to read from the tablets of his own memory the record of all his earthly doings, will be his doom.

2434. "The intervention of no savior will ever be able to blot from the book of one's own remembrance. This is hell from which there is no escape but to pass through it, making restitution as you go; and no plan of salvation other than complete restitution will ever be efficacious in working you out of that hell.

2435. "Could men and women know of the false foundation of present socialism on earth, and of the near approach of the gardens of immortality, they would no longer work their lives away for mere clothing, bread, and butter; but would have a condition of things that would enable them to better utilize their time for the requirements of both earth and spirit life.

2436. "And to this end the angel world is trying to roll back the dark clouds of ignorance and selfishness that so darken the way for you mortals."

Oration No. 13.

(495.)

Schools Ought to Embrace Something More Than Financial "Grabology."—Some Geography of the Pupil's Future Country Should be Taught.

2437. "Your schools should not be solely for the purpose of learning schemes by which to hoard the almighty dollars. You want schools to make men and women—not to make dollars.

2438. "You study compound interest, and algebra, and trigonometry, and such things. I knew about them once. What good did all that do me? Very little, I assure you. What is your common-school education for? To prepare you to become useful

and ornamental citizens of the earth. And just as you have learned to use your education in a way to cheat the poor producers out of their labor, you have become citizens of another country.

2439. "A country that your schools will not allow you to know anything about. Your citizenship of that country in duration is as a thousand years compared to a single second of your lives on earth.

2440. "Not one single true purpose of real existence is allowed to be taught in your schools.

(a) "A false modesty even prevents the teaching of true womanhood.

(b) "You teach your children from first to last to become liars. On some peculiar morning when a second or third voice is added to the family circle, you call the other little fellows and say: 'Oh, Johnny, look here! What a pretty little sister the doctor brought you last night!' or, worse yet: 'Oh, see here! How good God is to bring us another little brother!' Why, if you tell anything, don't you tell the children the truth? They find out, sooner or later, that you lied about it.

2441. "There is nothing in nature or Nature's laws that is sin, and it is only sin to teach falsehood instead of the truth in regard to any department of nature. So much false teaching, so much false modesty, so much false theology.

(a) "I have said before that I have visited your institutions and there learned much as to the wrongful management of affairs.

(b) "I say again, your country is in a terrible situation.

2442. "And now Theosophy strikes it. A condemnable doctrinal arrogance that would be a curse to any people! Friends, little do you know the strategy on this side of life. Little do you know the ways and means used in working out those stratagems. Knowing the wily snares set to capture your little band and spoil our work here, we thought best to hold the medium in safe hands and not open the doors of the physical manifestations in your dark circle.

2443. "I am always waiting at your circles, and your medium is always guarded by an efficient band of noble souls."

Oration No. 14.

(502.)

Woman and Her Mission.—Glories of Spiritualism Pile up Like Cumulous Clouds.

2444. Thomas Paine stood a brilliant make-up in the arena, saying:

(a) "Good-evening, friends. I am glad to see this little band now.

(b) "Who comes oftener than I? I do not desire to occupy the whole time here, but the good angles over here tell me to go

ahead—there will be time for them bye and bye. So, if you will give me a subject, I will try to speak to it.

(c) Secretary: "It seems, Brother Paine, that the subjects you have chosen heretofore have been very satisfactory, so I would as soon leave it to your own choice."

(d) Spirit: "That, you see, would not answer our purpose so well; therefore I would rather you would give me a subject."

2445. Mrs. House then announced: "Woman and Her Mission."

(a) Paine: "That is a very appropriate subject indeed, my good sister."

(b) "Woman has a greater mission than man has. She was put upon the earth for man—not in the sensual sense; but for man's good.

(c) "Remove man from the society of woman, and not long before man would be retrograding. It is hard to surmise what would become of man if not for woman. Her influence keeps man in place—keeps him from brutality, bestiality, and animalisms.

(d) "Then she rears the family. She directs the child. Right or wrong, she molds a great deal of the destiny of the child. She shapes up the whole destiny of the race. She has to lift her companion to higher planes. She has to lift her own sex. How many women have charity for their own sex? She often would make still lower the unfortunate of her sex.

(e) "But man lowers them to the lowest hells!"

2446. "It is the destiny of woman to learn to elevate, to refine her own sex. It is hers yet to learn to live the refined life her nature calls for.

2447. "Man would make her a slave and keep her as a mere serf, while he would act the nabob. He is coarser in his nature for the coarser affairs of life. .

2448. "She is finer in her nature for the finer duties and cares of life, and to refine and prepare for a grander destiny than that of earth. Such is woman's destiny.

"Any other question?"

2449. Mr. House: "How is the form you use held together?"

(a) Spirit: "As has been frequently said, this temporary machine is composed of elements from the atmosphere, the circle, and the medium. You are all chemical yourselves, your bodies being held by chemical action—gathered by chemical process. When the chemical conditions are broken, even your own bodies are dissolved—so of these.

(b) "They are held for a time by the will of the chemist, as the good Brother Denton has already told you; but when the chemical action is exhausted, the will no longer holds it, but the form must dissolve. You see that is so all round you in nature.

"Any other question?"

2450. Mr. House: "How did life originate?"

(a) Spirit: "From spirit, atom, molecule, protoplasm. Here is where it is demonstrated.

(b) "Life always existed; and, in a general sense, never originated, because it always was.

(c) "But individualized personality of life began and begins in the manner as we have often told you from this arena.

2451. "The soul of man is a separate organ—the individualized spirit. When the body is dead, the soul or spirit takes, as it were, wings and escapes the old tenement. Your soul is the life individualized. Here is the seat of thought.

2452. "Science has never yet answered to its own satisfaction the question: If there be no permanent, indestructible, enduring organ, how is thought originated?

(a) "The power of thought gets away with the scientist when his field of investigation gets there. What is it that thinks, my good scientist, if there be no soul for that purpose?

(b) "The best that the wisest of them have yet done as scientists, and the best they ever will do as scientists on the material plane, is to say: 'I don't know.'

2453. "And that is the condition that Spiritualism found the whole earth—'I don't know.' Even those pretending to teach immortality were saying in their sermons: 'I don't know.'

2454. "But the man or the woman who longer remains an ignoramus does so because he does not want to know. They are ignorant because they want to be ignorant. Any person of common sound brains can find out in this age, if he only will: for the windows of heaven are open to the human race, and a light held there by beautiful friends on the other side; not under a bushel, nor in a corner, but a light in the window for all.

(a) "I was not a poet, but since coming to this beautiful country I believe I could soon learn the poetic mood.

(b) "Tell that man at Liberal that there is a special 'light in the window' for him. Hunt me out a subject and I will give you an address, for you to deliver to this camp-meeting, that will raise the natives.

2455. "Spiritualism is the only unfathomable religion. (2311.) You begin to examine it, and you see just ahead a mighty prominence; and you think, when you will have climbed that prominence, you can then discern the all of Spiritualism; but when you reach the summit of that prominence, you see across untraversed plains to higher prominences beyond; and away in the dim distance mountains resting over against the background of vision's limits mounting high toward the eternal heavens. All these are yet to ascend, the vast plains between to cross—and these plains all crossed and the mountains ascended, but reveal grander white-capped mountains away, away, far, far away. The bottom you never find, the last heights are infinitely ahead!

2456. "I have been here many years, and as I look forward Spiritualism keeps piling up before me like vast fields of cumulous

clouds. New beauty, new grandeur, new delights, in the far-away distance, always inviting onward.

2457. "In your earthly travels you climb the Appalachians and look away across the mighty valley to the still more mighty Cordilleras, where, you are often told, are vast treasure-fields of glittering gold."

2458. "You resolve at last, with a brave heart: the sooner you would be there the sooner you must start."

2459. "That's the way it is over here. Nothing uplifts man or woman like pure Spiritualism, yet many try to crush it out."

2460. "They have boiled shirts, and, standing in shining shoes, denounce this child of the skies as of the lowest hells, while they of the church and pulpit are boasting of their love of God."

2461. "Go, search the history of the world, and you will learn that it is this love of God in the heart that has let the god of war loose in almost all ages, and strewn the earth almost white with the bones of heretics slaughtered in the name of this great God they so much adore."

2462. "Spiritualism is very different indeed. It teaches the brotherhood of man, the common destiny of all."

2463. "The love of the God that queries, 'Am I my brother's keeper?' sends war, desolation, human butchery, robbery, and spoliation; each one in succession saying to his unfortunate brother: 'You should have had better luck.'

2464. "While those who love their fellow-men instead of some imaginary God of favoritism bend in pity, giving needed alms moistened with tears of man's love for his fellow-man, while the good angels, looking on through the gates of the morning, renew the old, old song, so seldom heard for so many years. 'Peace on earth, good-will to man!'"

Oration No. 15.

(503.)

The Spheres.—Passing through Them.—Theosophy.

Spirit Thomas Paine at this seance, standing in the arena, asked for a subject, and "Passing through the Spheres" was announced.

2465. Spirit: "That is a very beautiful subject. I had just chosen one for myself, but will try to speak to yours."

(a) "Dear friends, you have one sphere. We have several. We go from sphere to sphere as easy as you go down stairs. We stay but a short time in any sphere except that of our own abode."

(b) "It seems to me now that I would rather stay where I am than take up my abode in the higher spheres, for the reason that from the spirit spheres immediately surrounding the earth we can so easily return to our friends there. And we have longings for their welfare and advancement."

(c) "Our attachments are not yet entirely severed, beside our feeling of philanthropy.

(d) "When we pass to the more ethereal planes beyond, we no longer feel desirous of the earthly inhabitants, and very seldom pass back through what you call the lower spheres; it is so much more glorious beyond, and our desires grow more for perpetual reveling in that higher glory.

(e) "So when we once leave the earth spheres to stay, as our home, we do not desire to return.

2466. "There are many, many spheres, all inhabited by many millions of pure and happy spirits, among whom there is not one jot or tittle of selfishness, but one enjoys the serene happiness of the other as much as of his own. In fact, the happiness of each is because of the happiness of every other.

(a) "It cannot be portrayed to mortal understanding concerning the delightful experiences of passing through the spheres. All of the languages of earth are too poor to portray, and the most exalted genius of earth too feeble to comprehend such sweet delight.

(b) "Except for certain purposes of good, these advanced celestials do not return to the earth spheres, and they are very rarely sensed by you. A Bruno, a Plato, a Socrates, will sometimes 'come down the shining highway' to reveal some of the glories of their ethereal homes.

2467. "You have read what is in some of my works. I will quote more of it: Many people speak of God in a very self-complacent, knowing sort of way as they and their God work things all together to suit themselves, and their spirits are either the great God of the universe or some especial vicegerent of his, and they make it their business to drive everybody else's God out, even if they have to slaughter the whole human race to do so. These are Theosophists. The book or books of Moses teach Theosophy in its legitimate sense. The five or seven books of Moses, written by nobody knows whom—though I have told you who did a great part of it—are pure Theosophy. And you must conform to that or be taken out of the body. They say: 'My God is the only true God.' 'Your God is a false God,' they say. The minister says: 'I am a medium for the only wise God. You are a medium for the devil. I am, therefore, holier than thou. You and your God have no rights that we and our God are bound to respect. The earth and the fullness thereof belong to our God and to us, and hell is the country for you and your God.'

2468. "This is Theosophy, and the whole of the Pentateuch: 'We are righteous, and you are unrighteous.'

2469. "Jesus never taught such an abominable doctrine."

2470. Secretary: "I understood you to tell us that Jesus is a myth."

(a) Paine: "Jesus was not the true name. Josie, nor Jesus,

nor any other personage was ever such a man as is known to your orthodox schools of theology.

(b) "But I told you there was a man that has been doctored up into the ideal theological Jesus, and this ideal is an absolute myth.

(c) "But the Josie—all the real there is in this Jesus—never taught such an abominable doctrine as this Mosaic Theosophy that is the real basis of your present schools of theology.

2471. "Paul and those who have put words into his mouth were all steeped in the Mosaic Theosophy and established the so-called Christian Church on that basis. Paul, having caught a glimpse of the glory beyond, by the assistance of some good angel, cries out: 'I am the Great I Am, by virtue of election. Moses is gone, the prophets all gone, Elijah and Elisha are gone, and the mantle has fallen on my shoulders as one born out of due season.'

2472. "And then he undertakes to tell and repeat the story of himself and Jesus and never tells it twice alike.

2473. "Now suppose I should contradict at one time what I had said before—and I am pretending to be only a man, only Thomas Paine—these good people everywhere would say: 'Poor man! low, lying devil! he cannot tell the same story twice.' Paul did not do it. [Here the voice of the spirit was so voluminous as to fill the room, every nook and corner, full of the sound thereof as he uttered the words.] Paul did not tell the truth, and yet that sandy foundation is what your theology of to-day is resting upon.

2474. "I have looked over your country during the past week, and have considered the influences being brought to bear for its better condition, and find that the prospect is brighter than it was a week ago.

2475. "The spirit world is now more able than formerly to avert impending disaster to nations, and can bring its influence more quickly to bear.

2476. "I am growing weak for this time. I will try and be with you again on next Tuesday night, or at least I hope to be. You are all strange to me, except in the capacity we meet, and I have become so attached to you as faithful soldiers in this wellbegun work that I am glad to meet you at any time, though I had not known you until introduced to you here, but a short time ago. I hope we will all shake hands as good brothers and sisters, and that when you will have joined us over here, it will be with pleasure that you meet and remember me."

Oratio No. 16.

(518.)

Persecution of Reformers.

2477. "Friends, I have not spoken much lately, on account of new elements in the circle. This retards me.

"A thought has been suggested here this evening by the good Brother Chase, that I wish to enlarge upon. [Persecution of reformers.]

(a) "Not one of you can realize the meanness—the low-down meanness of the opposition to any advance thought. It seems that whenever an idea seeks to penetrate the hitherto darkness of earth, it must be assailed on all sides by ignorance, superstition, and demons incarnate, who, as is said of Moses under command of God did slay thousands of infants on his way to the promised land, would slay without mercy any newborn child of truth; and, to kill the truth, would slaughter the whole human race.

(b) "That this craven, murderous spirit among the people preys upon the lives of mediums you cannot make too explicit.

(c) "As Chase has told you, in his book, how he was treated, I want to say to you that many mediums have persecution and hardships even in the house of their alleged friends, almost unbearable.

(d) "Still the work goes on, and these human hyenas, like ghouls, would destroy at every step. Do you think, if the law would permit, they would not hang *you* like a dog? They are ignorant, and heathenish in their ignorance. They would murder and slaughter all that proposes to give them light.

2478. "They profess that their Bible teaches them that their God justifies the cold-blooded murder of every opposition or prospective opposition to their blasphemous notions.

"They are educated that way from the cradle to the grave: that it is their business, in order to be justified in the eyes of their imaginary bestial God (not the true God of the universe), to go forth in war against all enemies of their ignorant, superstitious heathenism.

2479. "Spiritualism does not teach any such abominable doctrine, but that all tribes, nations, tongues, and people are of one parentage and equally entitled to inherit the earth as one common brotherhood, regardless of political or theological opinions, and we are here to herald this good news, in order to your preparation for the pure democracy of spirit life.

2480. "Good friends, help us and help true mediums all you can. We are always here when needed. Mind not the proscriptions. There never was a truth given to the world but was scorned and trodden under foot. But this truth shall not be slaughtered. It is shining now and will shine on; exposing ignorance and heathenism; and that is what ails them: they cannot bear the light.

2481. "By this light, when they get into spirit life, will their dark deeds of earth be seen and known by themselves and by all who care to look; by this light shall be their condemnation, and their own awakened consciousness the trial court."

Vocalization No. 17.

(523.)

Paine While on Earth Not a Spiritualist, Except in a Very General Sense.

2482. On being requested to give us a little talk for the benefit of the several new investigators present, the spirit replied:

(a) "That would be almost useless. They could not comprehend it. They could not be made, at this time, to realize it possible for such things to be. They could not but believe their own senses in a state of delusion."

"But, friends, you speak of Spiritualism.

(b) "Let me say that, while on earth, I was not a Spiritualist, as you would now understand it. Nevertheless, in a very liberal sense, I was a Spiritualist.

(c) "I believed in immortality, and that, in a very ethereal sense, the departed could hold communion with mortals.

(d) "The way had not then been made clear, as it is to-day.

(e) "Now the matter is becoming so demonstrable that it must be—is bound to be accepted by all such as permit themselves to see the light.

(f) "Friends, little do you know of your own existence, how you came to be, of how the processes by which your being is so far perfected. You are here—you know that, and that is about all you do know of the matter. How you came here is absolutely an unsolved mystery to you.

(g) "You are here, however, by the process of law—the law of evolution, with which, by diligent research, you may to a limited extent acquaint yourselves."

The form could hold no longer: therefore stepped back behind the curtains into the cabinet.

Vocalization No. 18.

(543)

Waste of Time to Talk of This Truth to Those Who do Not Want to Know.—Spirit Magnetism.—Edison Assisted.

2483. The spirit, in his usually clear, round enunciation, said: "Good-evening, friends. I am glad I am with you again. It has been some time since I was privileged to speak to you; but I have often thought of you while away."

Mr. House: "Brother Paine. I was talking to some persons down in town about you."

(a) Paine: "I was there and heard the conversation. I want to say to you, my good brother, that you waste your breath talking to such persons. It is all wasted energy."

(b) "The best thing that you can do is to let them alone, for they are ignorant and blind."

(c) "Not only that, but they do not want to know the truth nor to see the light."

(d) "You can afford to wait till you meet them over here and hear them say: 'I wish I had learned this with you while on earth.'

(e) "You can afford to wait; but if they knew, as some time they will know, *they can't afford to wait*. If they *will* wait, however, just let them wait.

(f) "If I could have the voice of thunder, I would shake off some of the scales. I would talk to the whole people and find a few listening ears; but I'm only a feeble instrument, and they must go on to the great awakening hereafter.

(g) "Now, friends, will you please give me a subject that I may speak to?"

A member of the circle announced: "Spirit Magnetism."

2484. Paine: "That is a good theme. Spirit magnetism cannot be understood by mortals.

(b) "It is too lofty, too broad, too deep, for the individual in mortal life to grasp. It fills the universe. It goes with the speed of lightning.

(c) "It has the force of moving worlds.

(d) "Spirit magnetism is not like human magnetism. Spirit magnetism it is that often comes down, at will of spirits, upon the weak, the sick, the afflicted, and heals them, when the doctors claim the honor.

(e) "While spirit magnetism is different from yours, in some sense it is the same. Magnetism emanating from the millions of magnetic pores of the surface of the human body is susceptible of being used by us for various purposes of utility in demonstrating our existence to those yet in the physical. With what has been said heretofore on this subject, perhaps this is sufficient now.

(f) "If you have anything else, I might stay a little longer."

2485. Mr. House: "Edison."

(a) Paine: "If you ask me whether Mr. Edison is highly endowed with spiritual faculties, I could soon tell you.

(b) "If you ask me whether he is guided into his discoveries and inventions, I can soon tell you.

(c) "He is endowed with a favorable physical brain, which in spirituality is finely constructed.

(d) "He is guided by the spirit world in all his inventions, yet he claims them as the work of Mr. Edison.

(e) "The spirit world gives them to Mr. Edison, and he gets the pay and the credit.

(f) "His late invention [the graphophone] is a good thing, but it is not original. It, as to him, is not genuine.

2486. "Look to the grand things we have done for man, for the world. Not a day nor an hour but what we are back here helping individuals and the world along. For nearly all the good things in physics that you have to-day the world is indebted, more or less, to us.

(a) "Yet the cry is: 'Why don't these spirits do something of some benefit, that will make somebody some money?' We are not around hunting gold for you. We come not here to run down criminals for a reward."

(b) "We are on a different plane. We are here for the purpose of bringing you light and news from the to you far-away countries."

(c) "If, from what we do for the benefit of the world, somebody makes some money for a time, we see that by and by the monopoly will be broken and the world benefited."

(d) "All the pay we would ask would be the credit, which, sooner or later, all will know to be our due."

Vocalization No. 19.

(561.)

Went with Medium to Hear a Sermon, and Now Criticises the Sermon.—Death is Only as Lying Down to Sleep and Awaking in Another Country.

2487. "Friends, I am glad to be here again. You are to get grand messages from this little instrument."

(a) "I had not thought to speak, here, at this time, but am permitted, by those on this side, to do so."

(b) "I was down at the park with the medium this afternoon, and heard that address."

(c) "The idea that persons of intelligence will sit there and listen to such as some of that was, looks a little ridiculous."

2488. "Now that minister sets himself up as God's agent to talk to the people."

(a) "He never saw God—never will see him. He knows God does not authorize him to be God's medium, and yet he proclaims that he is, and that what he says to the people is the will of God through him. This is hypocrisy, and nine-tenths of these self-appointed mediums of God are just that kind of hypocrites."

(b) "Could I have spoken, I would have told the people very differently in some things; but though I could have done so, they would not have listened."

(c) "They, however, are going to that land from which they will listen to no voice, and when they get there, they will be awfully disappointed."

(d) "But not long; and all those who will not listen will be permitted to dwell in darkness for want of the light that they have only to open their willfully closed eyes and behold."

2489. "There is one God and but one God, and that the God of Nature, or rather the God Nature, which takes in everything."

(a) "I thought and wrote a great deal concerning this matter, when I was on earth, that, since coming here, I find to be literally true."

(b) "I find, too, that I have yet as much sense as when on earth."

(c) "Those who listen to the teachings of the Bible, as interpreted by creeds, concerning the hereafter, have long faces and solemn countenances. I am glad to see such smiling faces as yours. You are not scared into fear of death, but taught that death is only lying down and going to sleep to awaken in a beautiful morning."

Vocalization No. 20.

(590.)

The Bouquet of Flowers.—S.D.s (Soul Doctors) Work for Money the Same as M.D.s.

2490. "Good-evening, friends. It has been some time since I was here. You must know that when I am not here, there is some reason for it. I may be near you, in your very midst, and yet not known to you.

(a) "Conditions are not always such as make it expedient for me to appear to you. They are not such at this time as I would have, but we cannot always have things our way.

(b) "Friends, we must have more telegraphy and more illustrations for our book. We have much more to give you yet. You must be here and attend to it—do your part, or we cannot give you what we want and you need for the book.

(c) "I would be glad if you give me a subject—something that we have not already descanted upon."

(d) Mrs. House: "There is a large bouquet on the desk by your side."

Spirit: "Thank you, good lady.

2491. "Flowers are beautiful things—so sensitive, so tender, so sweet.

(a) "When I was on earth, I had them in my studio, winter and summer. They were so enchanting to me then. They are much more so now. Flowers have an ethereal aroma in which pure spirits delight to bask. You cannot, in your coarse nature, understand flowers.

(b) "When you get to the standard of flowers, you will be nearly or quite a spirit. Then, and not sooner, will you be able to understand and comprehend flowers.

(c) "Flowers mean a great deal.

(d) "Flowers are emblems of purity.

(e) "Flowers speak of the innocent time of life's fair morning.

(f) "Flowers tell of the sweet influence of a pure and noble life.

(g) "Nature has put those little things upon the earth for companions of the good soul that sheds forth its benevolence and charity as they.

(h) "Flowers are for you to admire—for you to study.

(i) "You can learn to admire and adore their unfolding as emblems of the evolution of your own being; and, in your admi-

ration of the glorious flowers, you can become pure like unto them. When you become a Spiritualist, you must be pure. None but a pure Spiritualist can understand the grandeur of flowers in spirits.

(j) "When you speak of flowers—how they spring up, how beautifully they grow—watch their tender and gentle unfolding."

(k) "Flowers always did exist. More certain prophets are they, and ever have been, than all the sweet singers of Israel."

(l) "Flowers have such wonderful love. Oh, that I could make you understand their value!"

(m) "The flower dies, withers away, gives its life to bloom again. One flower goes, another takes its place."

(n) "You die, and another takes your place—but none can ever exactly fill your place."

(o) "This is a prophecy that you eternally fill your own place."

2492. "But, friends, I would not be Thomas Paine were I to make a speech and not say something of the Bible. I therefore will leave for a time the flowers blooming alone, while I notice some theologic thorns among the roses."

(a) "While away, I have been to see a great many people. I see that a great revolution is coming. Christianity as it is to-day must go down. Think of that ignorance that accepts the doctrine."

(b) "You must be baptized or go to hell."

(c) "I want to say to you that the teachers of that dogma themselves will go to hell."

(d) "Why do they preach that or any other dogma? Not for your salvation, surely."

2493. "They know that they are not vicegerents, and they know full well that when they set up such pretensions they are only lying. They know full well that their purpose in being educated for the ministry is the same as the purpose of the law or medical student—exactly the same: Not to save souls, but to save bread and butter."

2494. "If the lawyer lets you think you have a case, it is for the fees."

2495. "If the physician lets you think you are sick, and that there is no road to recovery but by his aid and a prescription bill for his chosen druggist, it is all right for the M.D. to draw heavily upon you for money, whether he does you any good or not."

2496. "So the preacher, the soul doctor (S.D. instead of D.D.) tells you your soul is sick—that you have an hereditary trouble with your soul which only God, through the vicegerents on earth, the S.D.s, can cure; and God has said, 'The laborer [S.D.] is worthy of his hire'; you therefore are required to pay the S.D. so much gold, and silver, and stock, and yellow-legged chickens, for importuning in your behalf; and in hypocrisy they stand up in a long-tailed coat and tell you how they love God and their dear Jesus."

2497. "When they know that if you shut off the gold, the silver, the chicken, and the praises of the women, they would never preach you another sermon.

2498. "But let a man have honest convictions and live accordingly thereto, and this is redeeming power.

2499. "But sacerdotal robes will not hide even the hypocrisy of the pulpit, and one day there will be more judgment and farther reaching than even the self-appointed vicarships did bargain for.

2500. "We have a vast army over here—not an army of guns, but of mighty influence. Call to us when in trouble, and we'll meet you with outstretched hands. Here we meet and part no more. Our meeting then is forever and forever."

Oration No. 21

(593.)

The Spirit Paine Claims Authorship of Declaration of Independence.

2501. "Good-evening, friends. I am here again. I am glad to see so many smiling countenances, and to find you all so happy. I do not wish to occupy all the time. I must give way and make room for your friends. I am glad to see any brother or sister take an interest in this grand good work.

(a) "It seems to me that I am as tangible as when on earth, although I can as easily thrust my hand and arm through this body as you can yours through the atmosphere. I will try and be here at your next meeting.

(b) "There is a question here that has not yet been answered.

2502. "I am the one who wrote the Declaration of Independence. I studied hard, but finally succeeded.

2503. "And now this 'bread of life' that is being given you many a poor soul wants and is famishing for, but, being held down by priestcraft, is not permitted one morsel of this heavenly manna.

2504. "If I could have the power to make them see the truth—but then, instead of accepting it, they would hang you until dead, dead!"

Oration No. 22.

(607.)

The Law and the Church Are the Greatest of All Curses to the World.

2505. "It seems to me that I have been away a long time.

"Now, friends, when I look abroad over your world, and see the people so creed-bound by the religions of earth, it seems that the Declaration of Independence has gone but little way.

2506. "Creedal religion has ruined many a good and true person. It binds the soul as with galling fetters, while it opiates and hoodwinks its devotees till they neither see nor feel their dark condition.

2507. "And if some poor soul begins to wince, and desires to see his way, that soul is bidden be still under pain of social ostracism, excommunication, and that modern invention, boycott. You are dragged to the lowest social notch—and in the name of God.

2508. "This God, through his sanctimonious medium, the preacher, issues his 'bull of eternal damnation' and tells you to leave his body of chosen saints and henceforth wander among devils and outcasts!

2509. "Oh, this accursed doctrine! They may scoff from behind their self-righteousness, in their self-established sacred desk. But the world is fast learning what Thomas Paine was when on earth, and will come to it as certainly as the world stands.

2510. "They may say they do not believe these teachings; and therefore will not examine. But it is only ignorance and fear that prevents.

2511. "They know they have done wrong, they know they continually do wrong, and they fear that it is but too true that spirits can and will expose their wrongdoings; they fear that if they give the chance, spirits will reveal their real inwardness.

2512. "We give honest persons the best we can. But those who denounce as fraud all such things, thinking thereby to postpone the day of the revelation of the writing being made in their book of life, are only 'heaping coals of fire' upon themselves. Take warning of these.

2513. "Show me the man, in all your community, that is fearful to come here, and you will see in him something that he wants to keep in darkness and is afraid that it may be revealed. Some of them who are thus afraid, and put you off, saying, 'Oh, yes, I will go soon,' do this to put you off, to get rid of you. They do not intend to come. That same man does wrong every day—robs his neighbor of his goods, of his name; does something that would show a bad record. This is the reason they do not wish to come. The controlling influence, too, sometimes, is someone they think is upright in life, but who is, nevertheless, a hypocrite. And this spirit can control as long as you remain in that condition subject to its will. Should a maniac always remain such? Let them go into the light and learn how we can come back, and know for themselves whereof we speak.

2514. "They say: 'If it were not for the churches, we would be without civilization.' But I say: If there were no Church and no law, the people would be far better off—more like they are in India. Self-government would be more practiced and greatly more efficacious in the absence of all written law and its executives.

2515. "The law and the Church are the greatest of all curses to the world.

(a) "Don't you know that when you are told, 'Here is a law you must obey under heavy penalty,' your disposition is to retaliate—does retaliate?

(b) "If some one say to you, 'Go and kill that man or I will kill you,' do you suppose you would do it? You would say, 'No, sir; kill me, if you dare, but do your own killing.'

(c) "And if you get a murderous disposition on you, and someone say to you, 'Kill, if you dare, and I will kill you,' the effect is not to stay, but to stimulate the uplifted murderous arm.

(d) "If you say to a man, 'You shall bring me an article,' he says, 'I won't do it; get it yourself, if you can.'

2516. "But if, instead, you say, I am much in need of that article, am hardly able to get it myself, and would be ever so much obliged if you assist me to it,"

(a) "Then you say, 'All right, my good friend; you shall have it.'

(b) "Where there is no law, everyone becomes a law unto himself.

(c) "Crime is everywhere committed in *defiance* of the law.

2517. "The law does not prevent murder, arson, robbery, larceny.

2518. "But when your ignorance is so far removed that you can discern the cause of it all, you will see that every law regulating or presumably regulating property relations is always in favor of one class—caste, and against the other—unfortunate.

2519. "So long as you lay down a law and say to your child, 'Sonny, if you break that law, I will punish you,' you develop antagonism in the race.

2520. "But when you learn to say, 'Sonny, you have certain relations to the world and to man and to yourself hereafter that you can better fill for your own good if you learn to know what your own being and your happiness demand and obey those demands,' and teach to love and do the right for the sake of the right, you will produce a race of people that will be far above and not amenable to any human statute; and who will make nor have other statutes than 'Let every one be a law unto himself,' and by that o' is own acts and writing, and decrees be glorified or condemned, and statute laws binding the masses of the people and enslaving them to the few would no longer make criminals of cringing slaves, and all would be prepared to come to this side of life with lessons all ready for the onward movement of the race in the telling of the people how to raise their children."

Oration No. 23.

(666.)

The God as Taught by Common Orthodox Theology Not the True God, but Only Ideal—Idol.

2521. "Friends, I desire to speak—it must be a mania with me, I suppose—but you say, 'There is a God, a good, just, kind, merciful God.'

2522. "Such a being, with power to prevent, would not

sicken and torture the little babe until it be dead. Think of the hundreds of thousands of little children that this good and kind and all-merciful God racks with pain, misery, sorrow, until death as a welcome guest relieves them from the hand of this torturing God!

2523. "Think of the earthquakes sinking whole peoples to despair and destruction by decree of this merciful personal God!"

2524. "You say he is kind to those he calls good. Why does he cause them to suffer side by side with the lowest outcasts? And yet you must believe there is a personal God of that kind or go to an endless hell. Oh, friends! Why do you worship such a heathenish idol? I am not speaking in blasphemy of any true God, but to show you that there is no such God, in reality, as taught in common theology."

2525. "They tell you that their God, according to his recorded word, commanded his chosen people to go forth to war with all other people, termed heathen, and kill all their male children!"

2526. "My friends, to worship such a being, for which hanging would be too good, certainly could hardly be done by rational people. When you get over here, you will understand why I talk so."

2527. "They call you crazy. I'd rather be crazy than to be a fool. If you be crazy, you may have brain; but if a fool, you have not brain."

2528. "A man who would worship a being having the characteristics ascribed to Jehovah must certainly be a fool."

2529. "Why do people not understand this sublime philosophy? Why do they fear to come here? They know there is much in their lives that they would not have the world to know; and they fear that Dutchman would make unpleasant revelations. They fear Sam worse than they fear their God."

2530. "I can now see the vileness of things among people to a much greater extent than when on earth. I can more clearly see how the strong trample on the weak. I can see how oppression, in the name of Jehovah, is worked out among the people. Oh, friends, there are terrible things, in the name of this Jehovah, enacted upon weak humanity! Words fail me to express the vileness of this great idolatry."

Oration No. 24.

(697.)

Proper Education of Children.

2531. "Friends, I am here again. I have been absent some time. I could not speak when those good friends were here the past few days, because conditions would not permit. I suppose it is all right. Had I spoken, perhaps I would have said something that would have sounded harsh to them."

2532. "I wish at this time to speak of the education of children."

(a) "You can learn science—algebra, geometry, geology, natural history—and can teach and have the children learn such things all their days, but after a whole life on earth is spent in that way, of what value is it all to the future life? You can not, do not appropriate it to any great extent to anything of great and lasting utility not coupled with a great spirituality."

2533. "What is needed, then, is first to teach the children how to properly conduct themselves. And this must be done by having their confidence. Otherwise you destroy what spirituality they already have."

(a) "You should teach them to know what is right and what is wrong for their own sakes; not for God's sake, or for Christ's sake, but for themselves, under the eternal law of right and wrong as founded in Nature."

2534. "Next their spirituality should be attended to. Teach them to be more spiritual, and unless the teacher understand spiritual things, how can he teach spirituality?"

(a) "As the child becomes more spiritual it does better in all things. If you find you cannot cultivate spirituality, you find that, in most cases, the pupil has been fed on scientific dry husks or indigestible theology."

2535. "That old Bible and every vestige of false theology must be cleared out of the school-room and out of the way before a pure spirituality can be built up."

2536. "You suppose you have free schools—secular schools; but, with small exceptions, you are far from it. You have the Bible in the school-room. You open your school in the morning by reading a chapter from that book as giving the highest possible lessons in everything. Then, perhaps, you follow with prayer, and end up with an old orthodox doxology, and, the children's minds all darkened and beclouded with false spirituality, you are ready to go on with the lessons, every one of which is contradictory of the whole opening ceremony. You must get that Bible out of the way at school. It is not a fit book to read to children or to have children read."

2537. Here some one of the circle mentioned that perhaps the persecution Paine had received makes him so bitter against orthodoxy and the Bible. But the spirit, replying, said:

2538. "No, my friends, not on account of any persecution I ever received, but on account of truth, as you will one day find, I thus do speak."

"I can prove that that book speaks of murder, prostitution, licentiousness, and every possible vileness, in the name of sanctity and by order of the great Jehovah."

(a) "That book is full of falsehood from Genesis to Revelation, as taught to the children."

(b) "It, all the way through, contradicts the plainest teachings of science in the school-room. Is that a fit book to read to children, or, indeed, to any person?"

Oration No. 25.

(725.)

Individuality.—The Book of Spirit Ether.—The Great Judgment.

2539. "We challenge the world—we challenge the clergy, to come here and produce one single thing that we do. They do not, they dare not accept the challenge. They are afraid this is true. They don't want to see the truth. They never did want to see the truth. They have ever been ready to persecute, to anathematize, to hang all such as do want and dare to look for the truth.

(a) "And when this same rabble—it has always been the rabble, and it is the rabble to-day, voicing the sentiment behind the throne—would persecute you, you need not listen to them; nor, indeed, is it worth while to talk to them about this great work. You may as well talk to a stick of wood: for a stick of wood has as much brain-power to comprehend this grand philosophy as has this rabble. Nor can you any more put brains of understanding into them than you can into a stick of wood. The time you spend attempting to enlighten them is time wasted. If any of them wish to know of this truth, let them come to the front like men. But those who are only images of men, as though shaped out of putty, you can do no good with. Why should you be anxious about them? Don't get discouraged because they will not or can not see the light that you see. You would not wish all to be possessed of faculties alike. It would not be proper for all to be alike. No two are alike.

2540. "In Nature no two forms are alike. All differ. Individuality is stamped on everything. It only does me good to speak to people who can appreciate what I may say. I may not talk as sublimely as some would like, but I can now tell a truth that, when they get here, they will find to be so full of eloquence as to be made manifest to every person that ever lived or ever will live on the earth and pass to spirit life.

2541. "Everything that any person ever does records itself in a book of spirit ether. That book is open to the inspection of the whole spirit world when you come over here with it.

2542. "That book of spirit ether is your aura.

2543. "You never can get away from that book.

2544. "Every bad act you ever do, as well as all the good, is indelibly recorded in that book.

2545. "You may call that book a book of psychic ether if you like.

2546. "In your psychic ether, when you get over here, you will find a record of every transaction of your whole lives, in characters as plain as daylight, which you and all the spirit world may read at pleasure.

2547. "This record is the judgment.

2548. "By this we see how much you are in the bonds of ignorance.

2549. "What is necessary to lead you out of that darkness?

2550. "You have heard that, in the olden time, 'He went and preached to spirits in prison.'

2551. "It is the duty of every enlightened spirit to-day to hunt the records for spirits in prison and go and preach to them.

2552. "While you cannot blot out the dark pages in the book of life, you may overbalance the dark with bright and better pages.

2552₁. "For this cause come we 'down the shining highway.' Our very endeavors to lift the veil of theological darkness, superstition, and ignorance by which so many millions of earth's children are held in prison, and so in prison come to this side of life, adds to the better or credit column of our own book of life.

2553. "While we are teaching you, you, also, are teaching us.

2554. "Every good act as much or more benefits the doer of the act as the recipient. And you want to remember one other thing—that

2555. "Everything you do that injures your fellow-man is double leaded in the debtor column of your own account with yourself.

2556. "This may not seem eloquent to you now, my good friends, but when those who hear these words of eternal law and heed them not shall wake up to the great reality, they will then say: 'Oh, that we had more thoroughly considered the wonderful words of the spirit of Thomas Paine!'"

Oration No. 26.

(739.)

"Don't Give up the Ship."

2557. "Friends, in answer to that question, I will tell you that there is no propagation in spirit life.

2558. "That occurs only in the physical, at a certain stage of evolution; and neither before nor after that period in the physical does it or can it occur.

2559. "We try to bring you joy.

2560. "We try to bring you peace.

2561. "We try to bring you happiness.

2562. "We try to uplift humanity.

2563. "What we are trying to do and what we are doing through these instruments [mediums] you can never realize until you pass to these realms. Then you will see the good of these instruments. Then you will see, too, the good you are helping on.

2564. "Now, as I am in the mercy of you all, I hardly know what is best. You have been faithful. We have been faithful.

2565. "The more persons you get in that render harmonious conditions the better for us. The more we can do.

2566. "I know the difficulties that have surrounded and that still surround you. By and by they will begin to remove. You

are moving the train up hill now, slower and slower to the top.

(a) "After awhile, you will have down grade—easy going—all will move of its own gravity."

(b) "Keep on, friends, to the top; then rest and drink in the grandeur as you move on swiftly over the other side of the hill and over the great expansive beyond. You are bound to get through after awhile."

(c) "Never mind the persecutions. There never was a truth but what was tried to be crushed, to be killed. Don't keep your hands in your pockets, but out and at the work, moving it along. Your reward for every effort is sure and will be abiding. Don't despond. 'Don't give up the ship.'"

Oration No. 27.

(753.)

Revivals Teach the People False Doctrines.

2567. "Good-evening, friends. I am here again, after a long absence. [Aside, to one of the circle.] I like to see one like you. I see you are having a revival—protracted meeting of the M. E. Church. They are doing your town more harm than all the Spiritualists in the world do it. They are teaching false doctrines. More false than fabled hell. Doctrines they cannot substantiate."

2568. "They say to the people: 'You must repent and be baptized or you must go to hell.' That is not true."

2569. "They tell you that if you repent and be baptized, that God will blot out from the book of remembrance all your sins. That, too, is false."

2570. "That book which you call the Bible is itself full of untruth."

2571. "That book is sold in stores, in shops. It is hardly found in libraries—is too obscene to be permitted to pass through the mails, and is almost excluded from the libraries of the learned."

2572. "If it had been permitted to go on in its fullness, what would your world have been? One field of brutal carnage, and a serfdom to some imaginary God domineering the world by his usurping vicegerents."

Oration No. 28.

(807.)

Future Effect of False Religious Teaching.

2573. "I hope I shall have better success than the good Brother Denton had."

(a) "Now, if there be anything you wish to hear me talk about, I will gladly do so."

2574. Question: "In the Cincinnati *Commercial Gazette* there appeared, recently, an article touching the opinion of Edison and others respecting the origin of life, etc. Now, Mr. Paine, what is your opinion as to the matters spoken of in that article?"

(a) Spirit: "I am not versed in that field of investigation as my good brothers Denton and Faraday. I was not a scientist when on earth, neither does my mind run so much in that line now.

(b) "But Mr. Edison gives opinion. As long as you read opinion you will have opinion. I could give you opinion until your brain would become dizzy. In fact, opinion is what ails your world to-day. Opinion has nearly ruined your country.

(c) "Fact is what you want. Fact is what we are here to tell you, but you can know nothing of life's origin until you reach the realm of spirit. Of course, each person has a right to his opinion, and the endeavor to arrive at one's own conclusions is on evolutionary lines; but the danger is that egotism, and not reason, is the more developed—and that to such an extent that sometimes one will set up his opinion adversely to the facts, especially in the religious field. Such religious opinions are the ones that have nearly ruined your country. I have heretofore told you of the direful bane of bigoted religious opinions. To save yourselves and to save your country you want to get away from opinion into the region of fact."

2575. Question: "What is light?"

(a) Spirit: "Light is a wave motion. You know that, Mr. Secretary?"

Secretary: "I have been of that opinion."

(b) Spirit: "There it is again—*opinion*. Sir, that is not, to you, an opinion. It has been revealed to or impressed upon your mind as a fact. That impression has been made there by some one that knew the fact."

Miss Moore: "Light is a wave motion of matter, I suppose?"

(c) Spirit: "Light is a wave motion of matter."

2576. Secretary: "Heat, solar?"

(a) Spirit: "Some suppose that heat comes direct from the sun. It does not. Influences from the sun cause certain agitations in your earth's envelope that is the phenomenon of heat; but this has been discussed here by others. I am not a scientist."

2577. Secretary: "You say that the teachings of what we call the orthodox religion are almost wholly false. What relation does such religious training here bear to the condition of the person in the future life?"

Spirit: "Much has been said by us on this point; but, to answer that fully, I shall have to begin at the beginning."

(a) "You have been reared in the orthodox religion all your life. Your first lesson is concerning a personal being, pictured on your plastic mind as having all the passions of man, yet in an omnipotent degree is God."

(b) "Then another, the son of God, who is, also, God—except that the son never, like his father, yielded to temptations and passions; and so on through the whole mess down to a city of jasper walls and gold-paved streets."

(c) "This training during a whole lifetime of sixty years,

more or less, fixes this ideal in your mind as a certain reality. It has become an abnormal part of your nature. You feel as sure that, when done with earth, you will find that orthodox God in all his three parts, with a gold-glittering heaven for yourself and its counterpart for your neighbor, as you can be of anything.

(d) "So, when you pass to this sphere of life, you expect to find all things just as you have been told during all your earthly journey.

2578. "But alas! How mistaken!

(a) "No orthodox God—neither in whole nor in parts—takes you by the hand. No convoy of winged angels meets you here. You grope your way in darkness. Your earthly training has not unfolded your spiritual nature to self-dependence.

(b) "In spirit you are yet a babe. Your training you received on earth not only was all wasted there, but retards your development here.

(c) "After you have been here a time, slowly awakening from the false relation in which your orthodox training placed you, you meet a friend who has been here long years before you. This friend at last gets you to recognize him. He asks you what you are expecting. You say: 'I want to find my God. I want to find my Savior. Can you show me where to go?'

(d) "The friend tells you: 'I have been here a long, long time. I have never seen such persons. Those who have been here for ages tell me they know no such person or persons as you call your God and Savior.'

(e) "You say: 'Oh, there is—there surely must be!' You look on and on; and, failing to find your great Jehovah, you begin to look for something—you know not what.

(f) "You meet another friend, who tells you of your ignorance and your vain search. 'I hunted,' he tells you, 'in vain.'

(g) "You say: 'Oh, friend, you must know. Tell me, that I may go to him?'

(h) "But you finally wake up to the fact that you have been taught wrong, that your whole earth life has been lost!

(i) "Then you are ready to begin where your training on earth should have begun.

2579. "The reason or point whereon you Spiritualists are advantaged is that you will not go looking for a savior. You take your savior with you. And you can thank your parents for that. Your parents, in this regard, are your guardian angels. Your earthly parents cannot guide you, but spirits can—and sometimes they can guide you wrong. No angels here with wings; they all are human, having eyes, ears, hair, and every characteristic of the human perfect.

2580. "You wish to trust to your own individuality, and your soul-growth will be much better as you do so.

"I must go now. Good-night, friends."
And the spirit was gone.

Oration No. 29.

(861.)

Drunkenness, Cause and Cure.—Church Relations to Temperance.

2581. The spirit, standing in the cabinet doorway, said: "Is there anything you would have me discuss at this time?"

Question: "Mr. Paine, Prof. Denton was just now talking to us concerning the habit of drunkenness. Is it not a fact that on that subject, at least, the Church is doing some good?"

(a) Paine: "When you speak to me that there is any general good that the so-called Christian Church is doing the world, I almost become indignant. And in this case I answer that the so-called Christian Church of to-day is doing no general good toward lessening drunkenness and its evils. The little work the Church does now and then by way of reform in the use of intoxicants is not permanent, and there is nothing that is good that is not lasting."

(b) "Spiritualism—not as an 'ism,' but as a science—is that that can cure drunkenness.

"As the good brother has told you, unseen influences of arisen earthly passions are ever seeking satiation of mortal passions, and the millions of drunkards continually passing to spirit life are ever hovering over mortals, and such as they can control they bear irresistibly down the great maelstrom.

2582. "The science of Spiritualism alone can teach the world how to get away from these influences.

(a) "The Church may sometimes occasion a drunkard to quit the bowl.

(b) "Then at communion service the cup of wine, surrounded by thousands of unseen bacchanalian influences, is put to the lips of this struggling soul, and he is bound again and dragged down to the very pits of hell.

(c) "But when the drunkard sees his situation, and, with a strong will, says, 'Away from me, ye vile influences; ye shall trouble me no more! Avant ye; I'll be your slave no longer!' then comes a higher angel, a better influence surrounds and protects him. So long as he maintains this position, he is safe.

2583. "The great trouble with the Church is that it will have no reform without its theology; and its theology, being false from bottom to top, destroys its influences for good in any reform, especially when unseen influences are in the case.

2584. "When you reach Spiritualism, you are down to facts. It is not the "ism," but the fact. The science of life, on both sides, and that alone, is the hope of the world. In that, and that alone, may you look for the redemption of the human race.

2585. "But the Church to-day, as it ever has been, is opposed to having the people know the facts of the future life.

(a) "The whole priesthood can better hold the people in their clutches by keeping them in ignorance and darkness.

(b) "Never did a ray of light struggle through cloud-rifts but what the Church threw dust in the air to close up the rift in the darkness, praying and shouting: 'Away with the light! Our God is the great God, and has given us all the light we should have.'

2586. "If I could stand before the world, I would tell them how they teach the children—preaching to them a false system; how they preach temperance and use wine.

2587. "I would like to tell the people when they say, 'Christianity always existed,' that it is not so. It is a conjured-up system. Different parts of the Bible were written in different languages—written by men, you know not whom, translated from one language into another, and finally into English. Convocations of interested priests have, by vote, determined what writings are divine and what not. And, on scriptures thus conjured, constructed a system and called it divine and name it the Christian system; when their own conjured scriptures do not reveal that their Christ established any system, but that he blotted out the handwriting of ordinances, which was against us, and took it out of the way, nailing it to his cross."

2588. "They tell you that in order to salvation you must 'drink wine that the priest putteth to your mouth.' They tell you that this is a part of an ordinance of God now binding upon Gentile Christians to observe.

2589. "But this same Bible says that the apostles and elders and brethren, being assembled together, formulated a letter and sent it to the Gentiles concerning ordinances, and this is a part of that alleged letter: 'For it seemed good to the Holy Ghost and to us to lay upon you no greater burdens than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well.' (Acts xv. 28-29.) It would seem that here is a hint to the effect that either modern orthodoxy is at fault or their Bible is unreliable."

Oration No. 30.

(1013-1014)

Government Cannot Long Exist Part Monarchy and Part an Excuse for Freedom.—Present Political Agitation.

2590. (a) "I am not now so much interested in politics; but will say that war, revolution, terrible war may be expected, which will drive your nation in its government back to first principles.

(b) "Could you travel as I have traveled and look into the homes of people as I have and do; could you see the anxious, desponding, as I have seen them; could you go into the humble homes of earth and hear cries and wailings of despair as I have heard them; could you see little children starving in a land of

plenty like your own; could you see and hear and discern all this, and your heart is not of stone, you would be melted in your very inmost being to make inquiry: 'What shall be done?'

2591. "I say to you, my friends of earth, your government cannot long exist part monarchy and part an excuse for freedom. It must become a monarchy or democracy; and it seems the sword must determine the matter."

CHAPTER VIII.

Psychic Writings of Prof. M. Faraday.



2592. PROF. M. FARADAY. (1080, 1081.)

"I was obliged to write in a Faradayic manner in order to prove my identity, now, in spirit.

"It is best that I should give you now a short biographical sketch, that you may know I am the genuine Michael Faraday.

"At thirteen years of age I was bound apprentice to a London book-seller and book-binder, having been placed there by my parents, who were intuitive enough to do so, thinking the manufacture of books would facilitate my getting a knowledge of their contents. In this they were wise, for I remained in the shop after working hours and perused their contents. This was the beginning of my interest in science.

2593. The reader, from the portrait, can form some idea of the appearance of the Faraday apparition when standing or sitting in view of the circle at the wonderful execution of his manuscripts as mentioned in the seance minutes. But as to farther statement and biography, this spirit, standing in sight of the circle, made this writing, to-wit:

"Dear friends, I have noticed some agitation of thought in regard to some of the recent articles I have written for your book now about to be published.

"I did not deem it essential to place quotation marks about my own previously expressed views.

"Mrs. Marclit's 'Conversations on Chemistry' excited my curiosity and led me out in the broad fields of experimental philosophy. I always felt the deepest veneration for Mrs. Marclit, and it was a great delight to me, in after years, to form her acquaintance and tell her of my gratefulness to her. As long as she lived I sent her a copy of all my philosophical papers as they appeared.

"At the age of twenty-two I wrote to Sir Humphrey Davy, of the Royal Institution of England, asking to be put in a way of devoting my life to scientific pursuits. This was granted, and I accepted the situation just vacated by William Payne.

"Eight years afterward, having acquired a certain degree of proficiency, I took my young wife into the rooms of the Royal Institution, and there we lived most happily for forty-six years.

"The last experiment entered in my book is No. 16045.

"I do not regret that I refused the £150,000 and died a poor man. I am now reaping my reward.

"Yours for science,

(Signed) "Michael Faraday."

Writing No. 1.

(49.)

2594. "We are compelled by this process to enter upon such a course of study as to place us upon a line of new ideas that as yet are scarcely dreamed of by the most advanced minds upon your earth plane, and cannot be understood even when we simplify the principle in such language as can be comprehended by mortals.

2595. "With patience we thought to perfect our knowledge of this process so that we may reach you without interruption, and present to you a knowledge of the spirit world.

(Signed) "Prof. Faraday."

Writing No. 2.

(111 f.)

Teachers of Error Held to the Victim's Ideal until Error is Broken.

2596. "This work is for the benefit of the whole earth, and is not confined to any narrow section or hamlet with selfish motives.

2597. "The result which may come from us is pure spiritual wisdom, seeking to open the channels for the transmission of knowledge.

2598. "We have a positive law in the spirit world that holds the teachers of error to the ideality of their victim until the power of error is broken by the influx of truth.

2599. "We have no bitterness nor any disposition to arouse antagonistic passions that pertain to the personage; but, rather, as the genial rays of the sun stimulate the soil to bring forth

fruits which bless humanity, so with spiritual light from higher spheres.

2600. "These conceptions of true natural spirit law can hardly be expressed in earth language.

(Signed) "Denton.
"Faraday."

Writing No. 3. (132 d.)

Spirit Life a Continuation of Ruling Passions of Earth.

2601. "Science has its victories and recognitions at the hands of a partially enlightened world, but that world fails to perceive the outcome of its discoveries through the efforts of the mind to grasp the unknown result in bringing it nearer the causative principle of all beings.

2602. "Many times, during my life on earth, I caught faint gleams of light that radiated from the realm of the spirit world; but, mistaking the methods of demonstration, I entered this world ignorant of most of the forces that govern its inhabitants.

2603. "This life is but a continuation of the ruling passions of life in the earthly form.

2604. "This power in the hands of wise and beneficent men, is followed by the enlightenment of its recipients, and should imbue you with great mental and spiritual power.

(Signed) "Faraday."

Writing No. 4. (142.)

2605. "Kind friends, it is here that we must rest our case for the present. And it is here we have our hope for the future.

2606. "We predict that there will be no further revelation of the old order.

2607. "We can put forth powers that as yet are latent, and our efforts will not necessarily be futile.

(Signed) "Faraday."

Writing No. 5. (173.)

The Design of These Manuscripts to Demonstrate a Future Life by Their Scientific Elaborations.

2608. "These statements place the question of life and immortality upon a basis that is capable of demonstration.

2609. "In this manuscript there are several elaborations of ideas given, which clearly reveal the truth of a continuous organic existence after the individual is once organized from the elements, and that there is not found a reason for the belief that the soul of man (as an organic structure) existed previous to the formation through chemical process of evolution.

2610. "These statements are true, and in publishing them it is with hope that they may contribute to the cause of public interest upon the greatest of all questions pertaining to humanity.
 (Signed) "Prof. Faraday."

Writing No. 6. (178.)

Necessity of Successive Steps in Organic Evolution.

2611. "Spiritual material is nothing more than earthly material raised to a higher degree of atomic activity.

2612. "The condensation of spiritual matter comes from chemical forces of the elements in the ethereal and earthly conditions seeking a final equilibrium in the organisms.

2613. "The organism cannot respond to all the conditions of the elements at once, and direct each element to the place most in need.

2614. "Hence the structure passes through all the varied changes of form from the gelatinous mass to the solid body.
 (Signed) "M. Faraday."

Writing No. 7. (189.)

Power of Spirit Return the Greatest Agent of Intellectual Growth.

2615. "With this convincing proof of an immortal existence, the basis is laid for an intelligent philosophy concerning the condition of life.

2616. "This power I regard as the greatest agent in producing gigantic intellectual growth in your earth sphere. Spirit force is pure force.

Writing No. 8. (207.)

Mental Expression.

2617. "I wish to state that I regard the mental faculties as the highest expression of elementary forces contained in your organism through which it manifests itself.

2618. "There are some in your world that claim the mental faculties, or rather the forces expressed through the mental faculties, to be direct offspring of divine mind or power that controls the universe—as yet I do not concede their claims.

2619. "Mind, or mental power, so far as it can be analyzed, is always expressed through organic forces; and, while the result of mind may be embodied in material expressions, the mental originator of this work is always a brainy structure of the human species.

2620. "The present religions of earth will never become scientific.

2621. "The masses of people upon your earth that are upon the animal plane cannot understand the processes of thought that pertain to intellectual development. While having the form of man, they have the nature and mind of animals.

(Signed) "Faraday."

2622. (See Faraday pamphlets, "Powers of Mental Action.") But the time occupied at this writing was 28 seconds by the pendulum, showing the rate of 6 words per second. A slow rate for this spirit.

Writing No. 9.

(226.)

Force Measured by Degrees of Motion.

, 2623. "If you examine carefully the inner workings of the elements that finally result in form, you are struck with the absolute nature of the power whereby resultants of a scientific character are assured, and upon this basis you are able to measure the results.

2623½. "In this process you find that force is measured by the degrees of motion that form manifests; and that proportionate to the mobility of form is the activity of force.

2624. "Because we can do this on a small scale it is not unscientific to infer that, when the mentality reaches a sufficient degree of development, you can obtain a knowledge of primitive forces as now because you have mastered some of these problems of subordinate manifestations.

(Signed) "Faraday."

Time, 12 seconds; 129 words; rate, 645 words per minute.
(See paragraph 226.)

Writing No. 10.

(243.)

Neither Solar Heat nor Light, Direct Sun Rays, but by Chemical Action of Electro-Magnetic Solar Radiation.

2625. "It is supposed by most persons that the seasons with their variable climates and phenomena are inevitable.

2626. "But, in fact, the seasons are not necessarily owing to the revolution and relations of your earth to the sun, nor yet altogether upon the nearness or distance of the latter from it.

2627. "Electricity and magnetism are the causes which change temperature, producing sometimes snow in summer.

2628. "Bear in mind, friends, that the sun is much nearer to you in winter than in summer; and yet the former is much the coldest season.

2629. "The sun's influence is more manifested as a controlling power in the grand system of planetary revolution and equilibrium than in the production of seasons.

2630. "The principal source of heat is magnetism, whether produced by the sun or the internal laboratories of the earth.

2631. "Therefore a galvanic battery in an electric tower should be employed in dry, tropical climates and upon deserts, to assist in condensing in order to aid and augment formation of rain in the upper strata of humidity.

(Signed) "Faraday."

Writing No. 11. (256.)

The Law of Organic Formation Pertains to Spirit as to Material Forms.—Persons Are in Either State.

2632. "Chemistry shows that when two elements having a different degree of atomic motion come together, there is an attempt at equilibrium, which, being exactly adjusted, produces a new form of matter; and in the spirit realm there is no change of law as to this principle. Let it be understood that persons are spirits, whether dwelling in either state.

(Signed) "M. Faraday."

Writing No. 12. (262.)

The Spirit an Evolution of Planetary Life, Therefore Cannot be Destroyed.—Spirits Continue Their Power of Consecutive Thought.

2633. "In order, therefore, to obtain a correct idea of the effect of spiritual life upon the life of mortals, you must revert to this law of electrical interchange that seems to be the great agent in molding all forms and grades of life.

2634. "As you have seen that the spirit is an evolution of the planetary life and cannot be destroyed, you also see how natural its mental attachments to the planet should bring it in contact with the mental development generating and generated here.

2635. "As spirits we have the power of thought and consecutive reasoning as much after our transition from mortal life as before; but we lack the power of expression through ordinary channels.

2636. "We have, however, inductive electrical transfer* of thought; and, coming in contact with a spirit embodied, this power of induction excites the elements in the spirit embodied to equilibrium of mentality which gives rise to a similarity of thought in both.

2637. "Here lies the foundation of the dogma of inspiration —a process of mental action whereby the mind in the body is raised to a perception and expression of ideas beyond its own range of thought as generated by the physical senses.

2638. "The rising of the powers has the counterpart in bringing forward to the brain increased atomic action, which, in turn, calls for more blood to supply the cell-structures, and the next result is the upbuilding of organs that express the various

*Copy or reproduction may be better than "transfer."

grades of mentality upon the purely spiritual plane of being, and man is thus making another stride forward in the domain of spiritual evolution.

(Signed) "Faraday."

Writing No. 13.

(295.)

The Laws of Motion.

2639. "All the phenomena of motion are derived by deductions from the three following laws of motion:

(a) "Every change of motion produced by any external force (b) is proportionate to the force impressed, and in the direction of the (c) straight line in which the force acts.

(Signed) "Faraday."

Writing No. 14.

(350.)

Three Perceivable Principles in the Evolution of Form.

"The general law stated by your worthy lord is wrong.

2640. "In the progress of lowest matter from the simplest elemental state to the most complex organic compound there constantly has been (a) increase in the mass, and (b) decrease in the stability of the molecules holds good throughout; and to it now may be added a third principle, correlated to the above and constituting merely a corollary to it: (c) that, with these changes, there has been an increase in the activity of the properties manifested.

(Signed) "Faraday."

Writing No. 15.

(433.)

The Two Forces That Build and Disintegrate.—Atoms Discernible in an Electric Battery at Work.

2641. "Out of this relation—relation of the atom in the structure—arises another very important connection, that seems to hold the form in more or less enduring relation, which you term magnetism or electricity.

2642. "These are the atomic motions of the elements which the form is moving at a uniform rate.

2643. "Electric force keeps the atoms moving.

2644. "The magnetic would keep them in balance or at rest.

2645. "Therefore the electric, being the primitive state of the atom, keeps the magnetic always on the alert, and between the action of the two, elements are built and disintegrated through all time and eternity.

2646. "If you watch the electric battery at work, you will readily see the atoms.

(Signed) "Faraday."

Writing No. 16.

(457.)

2647. "There have been periods of conception as to births; and, until the soul of man has passed the period, he cannot have knowledge of spirituality of high or even low degree.

"In man's nature there is no development of spiritual light above the plane of feeling during earthly life; but you can feel the great waves of pulsating powers that reach you from the world eternal.

"Spiritual knowledge that comes to you by feeling is about as high as can be reached in darkness.

2648. "You see the sun sink beyond the draperies of heaven to reappear and illuminate the earth with the brilliancy of light.

2649. "Dwell no longer in the darkness of past ages.

(a) "Let the old orders be abandoned forever.

(b) "We are not the angels of death, but the harbingers of life eternal.

(Signed) "Faraday."

Time, 20 seconds; 141 words; rate, 423 words per minute, or 7+ words per second.

Writing No. 17.

(500.)

Manner of Building Form.

2650. "The evolution of all material forms comes by adding atom to atom in their dimensions. This is a distinct unity of composition existing between all your mental states—it is the positive indication of evolution.

(Signed) "Faraday."

No. 18.

(513.)

Forms, Size, Distance, Number, Relatively Considered.

2651. "Here you are again forced to take the wing of the perceptive faculties as they are presented to you for your assistance, and leave the environment of earth for a season, while you explore the most sublime relations of the universe.

2652. "Observe, friends, that vast as the bulk of matter may seem to you which is existing in visible form in the world, the amount of elements so related to the masses not in these relations; and I might almost be justified in asserting that all of what you call the universe is but a point in comparison with that which is far beyond your visible perception. Planets might vanish from sight, but the eternal, illimitable realm of space, filled, would still exist.

2653. "Every particle of matter that comes from these realms to your planetary form reveals no serious disturbance: for they never lose their power, although their functions are transferred to cosmic body for brief seasons.

(Signed) "Faraday."

Writing No. 19.

(560.)

Electric and Magnetic Forces Controlling Agents of Form.

2654. "The reader will perceive that we have a demonstrable evidence of the law of evolution; and the question naturally arises as to why life exists if it is not able to hold itself intact in conditions that are not strictly in order as you perceive them to be by the ordinary channels of knowledge."

2655. "To know these realms is no easy task, for the elements here will not obey the laws of visible manifestation except through certain forces known as electrical and magnetic states."

2656. "These forces seem to be the controlling agents of form, and when you study them carefully, you will be astounded at the diversity of these powers."

(Signed) "Faraday."

Writing No. 20.

(581.)

Spirits Withdrawn from Sacred Shrines Because the Priesthood has Possession.

2657. "Friends, there are those who cannot understand how a spirit can come to earth without being reembodied as in the physical life. And there are many who cannot imagine that any life can be beyond the cognizance of the physical senses."

2658. "From the highest of mental insight in the world of spirit you can see all that transpires in the temples and sacred circles; and, if the spirits have withdrawn from the shrines and the oracles are filled with the voices of craft and deception, it is because the priesthood has possession of them."

(Signed) "Faraday."

Writing No. 21.

(595.)

A Mercenary Priesthood Always Held People to Some Idol, as God, Even to This Day.

2659. "As a consequence of ignorance or craft or a combination of the two, the world has worshiped at shrines of numberless deities, that have kept control, as far as possible, of the mental world; and only to a limited degree does the mind of man, even yet, conceive of the true nature of spirit or its influences upon the earth."

2660. "In order, therefore, to obtain a correct idea of the effects of spiritual life upon your plane of existence, we must revert to the law of electrical intercourse; as this seems to be the great agent in molding all forms and grades of life-manifestation."

2661. "As you have seen that spirit is an evolution of life and cannot be destroyed, you also see how naturally their mental attachments to your planet should bring the mental in contact with the mental development here in spirit."

2662. "Spirits have the power of thought and consecutive reasoning as much after transition from mortal life as before; but we lack the power of expression through ordinary channels.

2663. "We have the power, however, of inductive electrical transfer of thought.

(Signed) "Faraday."

Writing No. 22.

(630.)

The Few Minds That Are Even Now out of Idolatrous Darkness Forced to Shine in Private Circles Rather than Public.

2664. "One thing we wish to impress upon your minds—viz.: The idea of a spiritual character—they are to be controlling and governing powers of the universe. It is scientific and is capable of generating and expressing the highest knowledge to earth.

2665. "In the past ages a few minds arose to great heights, but they failed to impress the masses with the meaning of their grandest ideas, and the latter became the prey of the witty and unscrupulous. It was the misfortune of the race at that time.

2666. "To-day the most brilliant minds are, to a good extent, forced to let their powers shine in the private circles, rather than upon the public rostrum.

(Signed) "Faraday."

Writing No. 23.

(711.)

All Bodies on Earth of the Same Elements as the Earth.—Hence Relations of Spiritual to Earthy.

2667. "You can see by what is already written that the elements, in their obedience to atomic law, construct all forms, and that the constructive forces follow the lines of geometrical proportions all the way.

2668. "All bodies on the earth are composed of the same elements that make the earth, and no organism, however highly it may rank in the scale of life, but what testifies to this fact; so this is the proper place to study this law.

2669. "The relations that now exist between our bodies and yours, whereby its resistless waves beating upon your shores arouse the atoms to a reciprocal action, could not be were not there even a proximate relation to touch the earth with the strongest electrically and magnetically. We could send our power to the sun and stir it to unwonted agitation, but the return could hardly disturb her magnetic equilibrium.

(Signed) "Faraday."

2670. Here is a velocity in penmanship of 14 3-5 words in 1 second; being at the rate of 896 words per minute.

Writing No. 24.

(787-788.)

Matter Visible in One Form Not so in Another, but Both Transparent and Translucent.—Not Unreasonable That Spirit be Invisib...

2671. "Matter disappears from your vision, but it reappears as palpable to your senses.

2672. "Matter which in one state or another is perfectly opaque and will not permit a ray of light to pass through it will in other form—which is spirit—become perfectly transparent.

2673. "The cause of this wonderful change in matter is utterly inexplicable by philosophers.

2674. "They may say that it is due to some attraction in the position or arrangement of atoms or molecules; but atoms and molecules, however confident you may be concerning their existence and the laws that govern their mutual attractions and repulsions, are absolutely beyond your reach of senses. You may guess at changes they undergo, but cannot see them or do anything more than surmise what they really are.

2675. "You do know, however, that matter is indestructible; or, at least, that you have no evidence that it can be destroyed.

(a) "The substances dissolved in water or burned in air are not annihilated or lost; but by certain well-known means they can be recalled and restored to sight; some in exactly the same state as before their invisibility, others in some other state or condition.

2675½. "This is exactly the same with spirits; the laws that govern one govern all—and so on, through ages and ages.

"If there is matter, there must be spirit.

2676. "This, then, is a well-settled fact that cannot be demonstrated in any other way or through any other law of chemistry.

2677. "So, if you declare there is no matter, then you must admit there is no existence in the universe.

2678. "If an existence, then there must be matter: for without matter there is nothing.

2679. "So, I have said before, matter must exist, and out of matter comes spirit.

2680. "This may seem a paradox, friends; but, if you understand my writings, you will see that it is literally true."

(a) "What, then, are you to conclude as to the relations existing between the spirit world and the material world?

2681. "Briefly, that one is the counterpart of the other: and that, of the two, the spirit world deserves the title of the real.

(Signed) "Prof. Faraday."

Writing No. 25.

(794.)

Power of Organization Inherent in Spirit Conditions of Matter.—Inherent Powers Never Lost; Therefore Expect Spirit Able to Reconstruct a Body.

2682. "Upon your visible planet you live and move as natural beings.

"In the spirit world you shall hold your lives for eternity: for you have already seen that the power of organization resides in the spirit conditions of matter, and that death cannot affect us, save to disconnect us from the visible material.

(a) "All you need for proof of our being identically the same would be our reappearance in some connection with visible matter, whereby we could act upon your nerves or senses.

2683. "You say: 'Can they do this?' It would be very strange if we could not, since, in other conditions of matter, you find that the inherent powers are never lost.

2684. "If metals or minerals are subject to attractions to the earth or to matter in a similar condition to their own state, it need not be thought unscientific for spirit material to be attracted to its own material.

(Signed) "Faraday."

Writing No. 26.

(802.)

Concluding Syllogism.

2685. "Whenever there is a manifestation of human intelligence, there is evidence of a human being.

2686. "If this intelligence comes from an invisible source, a human being must be behind that intelligence.

2687. "Therefore such a human being must be dwelling in the invisible realms.

2688. "You know that a human being, to be possessed of knowledge, must first have existed, as a person, in the visible world.

2689. "This is to explain by what process it is in the power of the spirit world to act directly upon the material world.

2690. "This leads to the underlying principles of electrical action in the elementary condition of matter.

2691. "Without this study of these principles the world can gain no knowledge of a future existence.

(Signed) "Prof. Faraday."

Time, 10 seconds; 120 words; rate, 12 words per second.

Writing No. 27.

(809.)

All Substances Evolved from Matter.—All Laws of Force Concentrated in the Atom.—Spirits can Actually See the Atom at Work.

2692. "On the subject of life I will say that all substances, including protoplasm, have been evolved from matter.

2693. "There really exists a potency, or principle, called mind, of which the chemical substances manifest.

2694. "By your self-consciousness you know, with a certainty which no doubt can ever disturb, that you have a mind; and by rightly applying your reasoning powers you can learn much that will be useful to you with regard to your mental processes and the methods of applying it.

2695. "All laws and ideas of force are concentrated in an atom.

2696. "This may strike some as being imaginary; but my experience here has shown me the very form and working of atoms. I have seen them under their full and wonderful play in connection with eternal forces.

(Signed) "Faraday."

This is a writing in answer to the question asked on the 16th inst., in regard to Edison's opinion of the origin of life, and referred by Thomas Paine to Professors Denton and Faraday. (See paragraph 2574.)

Writing No. 28.

(890, 891.)

The Lost Atlantis.

Concerning which the spirit Prof. Faraday made a writing as follows, to-wit:

2697. "Friends, to-night we are able to give you the picture of Yerma, one of the lost Atlanteans. (Page 442.)

2698. "We know many on the earth plane say such a continent never existed, but those of us in the spirit world who have met and held intelligent conversation with a number of the inhabitants of this lost continent know it did exist, and know, further, that they were in a higher state of civilization than yourselves.

2699. "They lived in houses of both wood and stone, many of their buildings being of the highest achievements in architecture known.

2700. "Americans think themselves skilled in the use of electricity; but, from what I can learn from the people of Atlantis, you know very little indeed, and that little through great waste of capital.



YERMA.

(889, 2697.)

Drawn by Titian, the spirit artist, in 17 seconds.

2701. "They say Mother Earth furnishes all the dynamo that is necessary to generate enough electricity to run all the machinery on earth.

2702. "They say scientists will discover this before a quarter of a century has passed.

(Signed) "Faraday."

Writing No. 29.

(1011.)

Why Different Spirits Report to Us Differently as to Number of Spheres.

2703. (a) "There are innumerable spheres in the spirit world. If there were not, endless progression would be a myth.

(b) "Some spirits tell you there are only seven. That is because they have no knowledge beyond that sphere. I do not mean a place with fixed boundaries: for the spheres or degrees in spirit life are only conditions, and are not confined to a limited space. As the soul develops it naturally rises above its surroundings, and consequently experiences a change in its spheres or conditions.

(c) "Spirits regard the misdeeds of mortals in another light than they did on earth. They are able to discern the cause, and know why their friends took this or that course in life, and regard them with sympathy and charity, and endeavor to keep them raised above the evils of their earth life. The surroundings of a spirit are such as would be in harmony with the spirit itself.

(d) "The environments of Nature do not cause a man to be either virtuous or brutal. It is true that a man's environments often help to cultivate that which is low and brutal; but you often see cases of brutality among the most harmonious surroundings, and virtue among low people.

(e) "Your thoughts and aspirations attract to you the kind of spirits that would be most congenial. And these spirits, whether good or bad, will help to further your plans.

(Signed) "Faraday."

CHAPTER IX.

Writings and Trumpet Orations of Father King.

2704. The picture on page 444 is a good likeness of the apparition as it appeared to the circle, when writing or talking. His talking was both oral and by trumpet. He claims to have existed on the earth twenty thousand years ago. The apparition, however, was always in full form, while the portrait is only bust. This apparition wrote at the rate of 8 to 10 words per second. His oral speech was loud, distinct, and rather slow of delivery. His trumpet speech was at all times wonderfully voluminous.

2705. This spirit claims:

(a) That there was once a continent south of Africa, perhaps about as now claimed for the supposed Lamura.

(b) That some twenty thousand years ago such continent was inhabited by a people whose language was similar to the English language of to-day.



FATHER KING,
The Ancient of Days.

(c) That this spirit is a native, and was a ruler, at one time, of those people.

(d) That Atlantis was also peopled by inhabitants who used the same tongue, and that the inhabitants of both Lamura and Atlantis were highly civilized and far advanced in science, and well versed in electrical mechanics.

(e) That for the last several thousand years this spirit has had more or less to do with the various spiritual dispensations or avatars.

(f) That heretofore every attempt made by the spirit world to present the facts of future life to man on earth has been aborted, by mercenary incentives of men, into a descent of some God to a chosen few, who alone were authorized to stand between such God and the people.

Much that this spirit said and did at these seances the reader will find retained in the seance accounts.

The reader will do well to closely notice the portrait and thereby have an idea of the appearance of Father King.

Writing No. 1.

(111 g.)

The Truth of Spirit Return Is for All, Regardless of Religious Training.

2706. "Here you have the convincing testimony that we can come back and manifest our presence to you, children of earth, in various ways.

2707. "This Divine Light is sent to the poor and lowly without reference to their religious training.

2708. "You may expect to receive the impulse of a spiritual life and knowledge of the process whereby each one can climb toward perfection, which we have acquired during all these years.

2709. "We are striving to impart this knowledge with willing hearts and hands.

2710. "Welcome the day when the world shall realize that immortality is the destiny of pure spirituality—the heritage of every man.

2711. "This is no longer a question of concealment of Spiritualism; but these increasing influences are to be made the basis of the world's future instructions.

2712. "We are opening the doors of spiritual life as was never imagined by wisest man.

(Signed) "Father King."

Writing No. 2.

(126.)

Wonderful Results in Electrical Appliances Near at Hand.

2713. "The day is not far distant when the world shall have a new revelation in the way of electric discoveries which shall

prove far more beneficial than did Benjamin Franklin's kite experiment.

2714. "Transportation shall be simplified and more complete through the utilization of the electric currents.

2715. "New inventions will bring to light powers which are in the earth, that the world dreams not of.

2716. "It is to be brought out through a sensitive: for all inventions come from spirit life.

(Signed) "Father King."

Writing No. 3.

(128.)

Geologic and Peat Formations.

2717. (Question 4.) "Both plants and animals contribute material towards new geological formations.

2718. "Not only oil and gas, but all other substances of subterranean nature.

2718. "In some localities there are accumulations of marshy vegetation, such as peat marsh—sometimes to a depth of forty feet or more; which, growing as a spongy, fibrous mass over wet ground, lie in their lower parts and send out new fibers above. It is this lower decaying stratum which forms peat.

2719. "Plants aid in the general process of decomposition in various ways:

(a) "By keeping the surface of the rock moist, and thus promoting both the mechanical and chemical distribution of the rock;

(b) "By producing, through the decay of the plants, carbonic and other acids; which, with the decaying organic matter, taken up by passing moisture, become potent in effecting the chemical decomposition of rocks and in promoting the disintegration of soils.

2720. "Thus forming coal, gas, oil, and thousands of other things.

(Signed) "Father King."

Writing No. 4.

(129.)

Man's Being Came out of the Rocks by Evolution.

2721. (Question 8.) "Yes, man has evolved from the lower forms of life.

2722. "His being began in the rocks.

2723. "We in spirit life can see the whole process.

2724. "It is grand, wonderful, and the most beautiful work of Nature.

(a) "Had I strength and time, I would tell you the *modus operandi*, or a part of it.

(b) "There are some things earth people could not comprehend, should we make an explanation, any more than the A B C scholar could comprehend the rules of algebra.

(Signed) "Father King."

Writing No. 5.

(141.)

Intelligence Is a Force.

2725. "Friends, the planet upon which you live is a concrete expression of forces.

2726. "We can trace its origin to the realm of eternal principles acting through definite, absolute laws. And as we rise in the scale of growth the power to manipulate the elements increases.

2727. "This proves, if it prove anything, that intelligence is a force, and must not be discounted in advance, but recognized as a prime factor in the world.

(Signed) "Father King."

Writing No. 7.

(170.)

Government.

2728. (a) "Yes, government has always existed among the people.

(b) "With the spread of intelligence amongst the masses they became dissatisfied, desiring a voice in the general government themselves.

(c) "We have a government here, but not as yours.

(d) "Your laws for the collection of debts should be abolished, and only a written contract should be made binding.

(e) "This is the way your government should stand.

(f) "Your greatest defect is fraud in office. That is the first to which you should apply the ax.

(g) "Your impeachment laws should be abolished, and your investigating committees disbanded."

Writing No. 8.

(188 a.)

The Hollow Globe Theory.

2729. "Yes, your idea of a hollow globe is correct; but not in the sense you term it. You are living in the center of the earth, in one sense.

"If you could only comprehend the depth in space of your planet, I could make my explanation more explicit. OPEy^w [I might continue], but I have given enough to show that such exists."

In answer to a discussion in the circle as to the subsistence of people of great antiquity, the writing continued:

2730. "Ten thousand years ago we raised wheat and wool and spun and wove as you do, except that you have added some mechanical conveniences to produce the same results. Your metals are ours."

(Signed) "Father King."

Writing No. 9.

(209.)

How Spirits Converse.—Belts of Jupiter.—The Earth Has Such.—Madame Blavatsky.

2731. "Yes, we hold communion with each other in a more sublimated element."

2732. "Our thoughts are speech in our sphere."

2733. "So when one is positive and the other negative, a circuit is established over which our thoughts predominate."

2734. "The belts are revolving electrical currents."

2735. "We pass through those belts in reaching Jupiter; and also your earth; but your earth is not so dense as Jupiter."

2736. (This spirit has since supplied the evident ellipses to read: "and also the belts of your earth, which it has; but the belts of your earth are not so dense as those of Jupiter.")

2737. "She [Madame Blavatsky] is aided by us spirits to perform the work she is engaged in."

2738. "Yes, we are teaching the medium's spirit during materializations."

(Signed) "Father King"

Writing No. 10.

(244.)

What the Milky Way Is.—Body of the Sun Dark.—Sun Spots Openings in Sun's Atmosphere.

2739. "There is a charm in this world of spirit, which will never be lost. It is associated with all that is great and true."

2740. "The Milky Way is found to consist entirely of stars scattered by millions. They are like glittering dust on the background of the heavens."

2741. "The sun is a dark body enveloped in an atmosphere."

2742. "The spots in the sun are produced by slight breaks or openings in that atmosphere, showing the dark mass within."

2743. "There are minor planets or asteroids that no mortal has ever discovered."

(Signed) "Father King."

Writing No. 11.

(558.)

Inner Consciousness.

2744. "Friends, the time has arrived to assert the dignity and prominence of inner consciousness—above and beyond all the philosophy of the wisest—the unfathomable—this is a thing which forces itself upon you and compels recognition."

2745. "Although the philosopher, the metaphysician, and the psychologist fail to analyze this, they fail to find the government. Here it is an actual necessary existence, and all you know of this, that it is, and is capable of being cultivated, as it is different by its manifestations in different persons. This commands to you the truth, the right:

2746. "Cultivate your inner consciousness; make it your selfish law, and you can do no better in life for yourself, than listen to and obey its voice.

2747. The spirit Father King we sometimes designate "*the ancient of days*," for the reason that he claims to have lived upon this earth twenty thousand years ago. He claims to be the same spirit of "Coon's Rooms" fame.

2748. His intelligence, at times manifested, was beyond the intellectual ability of our medium and the whole circle combined. Much of his intellectuality is left in the record of the seances for the reason that it was in dialogue form, and often but small amount at the seance.

Oration No. 1.

2749. Through the trumpet, loud enough to have been heard by an audience filling the largest auditorium in this or any land, or even from Sinai's mount over the whole camp of Israel, to-wit: (2339.)

2750. "I am glad to meet you all here this evening. I suppose you all know a little more about me now from what Prof Denton has been saying. He's a small man, but a mighty spirit. He is a noble soul."

2751. "I am from another planet. I am the very Gabriel of whom you have heard. This is Gabriel's trumpet you now hear sounding. Gabriel talked to the people and helped them along. The prophets of a former Gabrielic age heard the voice of the trumpet sounding long and loud as you hear it now. I was not only of the Gabrielic band of spirits familiar to the Jewish prophetic age, but I was with those people you call Luke and John and Paul, and all the others of them."

(See Matt. xxiv. 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

2752. "Gabriel now is blowing away the old and blowing in the new. Environment's of the olden time are fading away. One glorious endless day begins to dawn upon the human perception."

Oration No. 2.

(423.)

2753. Father King again came out of the cabinet, took the trumpet, and through it, in almost deafening tones of speech, said:

2754. "Good-evening, friends.

This is Gabriel's trumpet sounding in the morning.
 Again on earth to give you warning
 Of the coming of the brighter day
 When in peace all people dwell
 And lift each other *out* of hell.
 But this is Gabriel in the morning,
 In the very early morning,
 Of the dawn of the better way.

2755. "Time has no end, and space has no end nor limit.

2756. "Space is all organized, all inhabited—inhabited by atoms.

2757. "There is no space where the atom is not.

2758. "Life is inherent in, and emanates from, the atom, as the good Brother Denton has told you.

Trumpet Blast No. 3.

(612.)

2759. Just before the seance began, the circle had been discussing the attitude of Talmage toward Spiritualism. The "ancient of days," taking up the trumpet and with its "voice long and loud," continued the comments:

2760. "Good-evening, friends. You ask where have I been this long time?

(a) "I've been here—to the planets, to that 'undiscovered country whence no traveler returns'—you know. 'To be, or not to be'—that's it.

2761. "They are all liars, hypocrites, thieves! They'll all go to that place they've got fixed up for you.

2762. "That 'great I am,' De Witt, has a great place fixed up for himself, but he'll never get to that heaven. We'll warm his priestly robes for him when he gets over here.

2763. "We'll show him those dungeons that liars, hypocrites, and blasphemers, and robbers of widows' houses have builded for themselves.

2764. "He has deceit all through his cranium. He was born with it. He has it three times a day and all night. He'll die with it.

2765. "Here, he will find himself in that ditch, and hear those around him saying: 'Behold our blind guide! Lie down here as corduroy for us to get out over from where you have led us!'

2766. "And if this 'high priest' should ever get out of the ditch, he'll have to climb out by the smoke of his torment. No Joshua will be there to lead him out."

CHAPTER X.

Writings of A. Wesley Aber.

Manuscript No. 1.

(792.)

In Spirit Life One Soon Learns That His Own Desires do Not Baffle the Inevitable.—Spiritualism a Great Purifying Agent, Pointing Hope toward the Great Sunrise.

2770. "In the realms of spirit man does not accept the inevitable as he does in nature around him; for he rises from the physical tempest to meet the difficulties or joys that the day brings.

"Then he sees Nature or these forces around are not to be governed by his desires, and he cannot baffle the great inevitable.

2771. "There are few that have chased away the shadows of death and error from their individual lives; and why not cast this shadow away from the world?

2771½. "It is true that these storms sweep away the mist and leave the glittering doors of life open, making the spirit ready to rise to meet this spiritual truth.

2772. "Spiritualism is the greatest among all the purifying agents. It has swept into and through thousands of lives, taking them from the old-line conditions, from the religious thoughts that enthralled them in mind and body, taking them from the passions, appetites, and propensities that enslave; and has, at last, set them clear on the pathway that leads toward the heights of the true dawn. What is all this doing for the world? Surely there is reason to hope that in the midst of all this the way of light is clearing—sure advance of the day that is no longer dim to many hundreds and thousands of eyes—they may show you the way to where the sun is rising, to where the wonderful glory of Spiritualism shall illuminate your earth."



A. WESLEY ABER.

(Signed) "A. W. Aber."

Manuscript No. 2.

(800)

Hypnotic Power Latent in All Persons.—Design of Spirits to Make This Record a Digest of Psychics.

2773. "Kind and worthy friends, with a feeling of deep gratitude, I now perceive that you have been the medium's true friends.

2774. "There is a power that pervades all animated nature, by some termed spirit. This power is not the same in all beings, especially among men. In some it is weak; in others it is very strong.

2775. "Some who possess this power in an extraordinary degree are capable of acting upon their weaker fellow-beings, producing good or evil effects as their dispositions direct them to act.

2776. "This power lies latent within every being, and generally requires some external power to arouse it; but, when brought into action, it will continue in force during your life. This is to those who know not their nature.

2777. "Our intent is to furnish you with all the material facts in this work; therefore we will not leave it to your own taste, skill, and learning to make any addition, but to produce a united and comprehensive true digest, such as will be easy of comprehension and desirable to the people.

2778. "When we shall have accomplished this task, you will then issue it to the world, calling upon them to read it, that they may no longer live in error and misconception of the truths herein stated.

2779. "The clergy, after reading this revelation, will no longer, I hope, have a just excuse in maintaining a system of baneful doctrines, which we expose and denounce as The Vileness.

(Signed) "A. W. Aber."

Writing No. 3.

(810.)

The Temple of Spiritualism Builded upon Demonstrated Facts.—This Great Gospel will Gladden the World.

2780. "We see, in your world, that the most learned and moral portion of mankind are losing faith in the old religions; and hence will soon be ripe for something better. What is better? Spiritualism.

2781. "Then rejoice, friends, that the day is coming that a gospel of spirituality, of joy, is approaching.

2782. "You build, on demonstrated facts, a broader and higher science, including the basic principles, and the finest and richest elements of all religions and sciences.

2783. "This removes superstition, the fear of death, the tendency to insanity, and the terrors of theology, with all its devils and hells.

2784. "We build up the physical as well as the mental and moral."

2785. "Man begins to think and act for himself, and to rest on great and everlasting principles, instead of [the opinions of] men [who lived in the dark ages]; while at that time the mass of the people were densely ignorant—more like pigs, which follow each other, in trail of some personal leader."

(Signed) "A. W. Aber."

Writing No. 4.

(883.)

A Definition of Spiritualism.

2786. "What is Spiritualism?" is a question frequently asked by inquiring minds.

2787. "Spiritualists believe that, after man's body has passed through the so-called change of death, and you have carefully laid away all that was mortal of your loved ones, such departed ones, by means of certain natural laws and conditions, can and do return to those left on the earth side of life."

2788. "Spiritualists not only believe this, but have proof that the soul of man—or, rather, that man has conscious individualized existence beyond the tomb, and that through obedience of natural law it is possible for him to stand face to face with those still in the body."

2789. "Spiritualism has proven that death is only an incident in the chain of an endless existence. It is the flood of glorious sunlight that has illumined the world and driven away all of the shadows of death's dark night, draws aside the filmy veil between the mortal and the immortal worlds, and all who choose to look may gaze in rapture at the beautiful visions of spirit existence."

2790. "It is demonstrating what theology has been teaching for you, and is opening to all the highway of eternal progression."

2791. "It is teaching the world that each soul must be its own savior, and only through its own efforts can it ever reach perfection."

2792. "That only by cultivating all that is good and pure within, and by 'doing unto others as ye would be done by,' can you ever hope to win the highest and best."

2794. "It teaches the God principle within every human soul to look upward for truth's brightest jewels, and not grovel in the dust at its feet."

(Signed) "Wesley Aber."

Writing No. 5.

(903.)

All Sacred Writings Point out Advantages of Communion with Good Spirits.

2795. "The sacred writings of every nation under the sun caution against believing what a spirit says simply because it

is a spirit; and they all, with equal force, point out the advantages of intercourse with good spirits, and nowhere in any of them, either Hebrew, pagan, or Christian, do you find a word of condemnation, or a command given, adverse to holding converse with spirits that are pure in character and thought.

2796. "It seems to me, then, that man is justified by the highest inspired authority of every system of religion of which you have any knowledge, in his endeavors to put aside the veil which separates him from the spirit world, that he may see his friends over here and talk with them face to face. But he must not go outside of the Church.

2797. "We know, friends, it is said that a great deal of good may come of intercourse with spirits, whatever their character may have been in earth life.

2798. "But if an evil spirit comes, no good whatever can be expected of association with them, and all such should be requested away the moment they are seen or their presence felt.

2799. "It will be asked, 'How shall it be known whether the manifestation is by a good or evil spirit?'

2800. "The physical, mental, moral, and social status of a man or woman may be known, generally, by the company he or she keeps; and the character of his or her spirit associates may be measured by the same rule.

(a) "It is often that a man, on the earthly plane, may see and feel that his associates are not just what they should be, having a desire, however, to do better, but lacks the force of character to cut loose from them and be better.

(b) "Such a man's spirit associates are, from desire, exactly on a plane with the conduct of his life.

(Signed) "Wesley Aber."

Writing No. 6.

(961.)

Diogenes and His Honest Man.

2801. (a) "A man may not steal from his fellow-man, and may pay all of his debts, and still not be an honest man.

(b) "The law of compensation decrees that we cannot deceive our fellow-beings and be honest.

(c) "There are thousands of men who pretend to believe in a religion they in their mind abhor and ridicule. Such men may, seemingly, be very honest.

(d) "There are many thieves who have never been arraigned before any court for stealing, yet they have stolen from their fellow-men that which is worth more than gold or precious jewels—their good name. But there is a bar of justice before which they will be arraigned, and the judge will be their own conscience.

(e) "This judge will see through all their flimsy arguments; and will mete out a correct sentence.

2802. "Nature intends that men shall be honest, but the so-called civilized nations are educating men to be dishonest. From their earliest childhood they are taught not to say what they think, as that would not be policy, and might ruin their prospects in life; but they can take every cent of money that the law will allow them to take from their friends, and—that is honest.

2803. "To be honest you must be true to yourselves and those around you.

2804. "When that eccentric philosopher, Diogenes, was going about the streets in the daytime with a lighted lantern and was accosted by inquisitive people, he told them that he was searching for an honest man; he took this way of calling the attention of the public to the idea of an honest man. And he doubtless was the means of causing many to reflect.

2805. "Friends, commence to be honest on earth: for, when you pass to spirit life, you must be honest, for all those around can read your thoughts. You can hide nothing from your associates then.

(Signed) "Wesley."

Writing No. 7.

(981.)

All Things are Unfolded and into Form from the Spiritual.—The Mechanic First Sees His Ideal in the Spirit, Then Forms It.

2806. "Friends, the strength and power that has builded the atoms into the solid rock grows the forest, trembles the breeze, and sways the vines that are a prophecy of a life that is to come! For the budding leaf upon the tree, as it flutters in the breeze, has but to furl a higher touch of the spiritual element to give it motion, and it is brought forth a full-grown leaf. The swinging vines, whose long tendrils clasp the branches of the forest, are but the products of Nature.

2807. "Slowly and steadily the spiritual rays begin to act from the spiritual spheres within, and thence the first dawning recognition of another life.

2808. "Then comes another effort on the spirit's part to enter into the life and interchange the positive and negative forces and bring forth a higher element, such as you see now. It also brings forth the flowers, the fruit, and the grain, to yield its substance for the maintenance of life.

2809. "There is a germ implanted within every human soul. That germ is the spiritual. It is the element you see in activity. Even in the highest forces of your earth, they are molded by the power of spirit into forms and shapes of beauty.

2810. "Let me prove this to you by a comparsion with the activities that take place in your daily lives. Ask the inventor how he forms the model, and he will tell you that in the finer element of his mind he saw the pictured possibility standing before him in its spiritual shape. This is the same with an artist: He sees before him the spiritual ideal.

2811. "Enter into the mechanical arts, and you will find that the architect draws his plans from his spiritual ideas.

(Signed) "Wesley."

Writing No. 8. (1019.)

Progression the Law; No Retrogression.—Spirit World the Real; Earth the Unreal.

2812. "Man never ceases to progress both spiritually and mentally, though there are periods when progression is slow; but it is continually going on—there is no retrogression in Nature; and by degrees attains to the highest.

2813. "Man progresses more rapidly mentally after he has thrown off the mortal body, for he then gives no thought to food, raiment, or shelter for the physical body. He can pursue any study he takes up uninterrupted by petty cares of life, for his spirit instinctively absorbs all that is, needful for its existence.

2814. "To some this may seem strange; but, friend, the spirit world is the real world, and your world is the unreal. The spirit world never decays or dies, while your world is steadily passing away.

2815. "As soon as the life germ is created, man begins to progress. At first it is a feeble flame; but, by careful attention, it increases to a conflagration that warms and lights the whole frame.

(Signed) "Wesley."

Writing No. 9. (1070.)

Philosophy of Rain and Snow.

2816. To question 30, "Is it not chemical action that forms and re-forms water?" Wesley wrote thus:

(a) "Certainly. The forming and re-forming of the rain drops is a chemical action. In the form of vapor, water, in large quantities, is carried upward by the currents of air.

(b) "Hot air always rises and cold air drops. When the vapor remains in a warm current of air, it keeps the form of vapor and appears to you as a cloud.

(c) "As soon as this cloud comes in contact with a colder current of air, becomes condensed and falls in the form of rain. Should it come in contact with an extreme cold current, the

drops of water crystallize and descend in the form of snow or sleet.

(d) "Snow crystals placed under a microscope are very beautiful.

2817. "Everything you can name or mention in the universe is caused by chemical action. Some are more thoroughly understood by earth scientists than others.

2818. "Nature paints all of your beautiful flowers through chemical law. She not only gathers from the mineral in the earth, but, reaching out into the vast atmosphere, she receives some of her most beautiful tints.

(a) "The leaves of autumn, in all their varied coloring, are caused from the chemical action of frost on the vegetable chemicals in the leaves; the colors varying according to the different degrees of chemicals in each.

2819. "There are no mysteries in Nature. Man has but to have the patience to investigate closely and he will learn that Nature's most glorious work is the simple combination of different chemicals.

2820. "Lightning is caused by different gases in the air ignited by electric current.

2821. "Cyclones are electrical disturbances in the atmosphere, whence their wonderful force.

(Signed) "Wesley."

Writing No. 10.

(1085.)

Organization.

2822. "As everything on the earth plane tends towards the consolidation of interests, both in church and state affairs, so it is in the spirit world.

2823. "All spirits interested in the progress and enlightenment of the human race have banded together, knowing that in union there is strength. There are, of course, many different bands, but all are working for the same end; and we appreciate the steps taken by those on the earth plane who are underestimated in the same line of work, for we know—not only by experience we gain in the body, but since we have passed through the great change—that the most effectual work among earth's children can only be accomplished by a perfect organization.

2824. "Spiritualists should lose no time in banding themselves for the promulgation of their beautiful religion.

2825. "If those on the earth plane will lend us their aid, we can bring to all the evidence that man is an immortal being, and that his physical death is but an incident in the chain of endless existence.

(a) "If our co-workers on earth will break the sod, we will scatter the seeds of truth and light freely, that all mankind may reap the harvest. Now is the time. Be up and doing.

(b) Band yourselves together so firmly that adverse legislation will be out of the question. Lay aside all personal feeling of an unkind nature and put your shoulder to the wheel of progress, and witness the wonderful results that can be accomplished by even a few working unitedly. Ere it is possible for you to proclaim the good tidings to all the world, you must become harmoniously blended into one large army that shall wage war on ignorance and wrong. Let each one do his duty and the task will not be a difficult one.

(c) "Unfurl the flag of truth: for that alone will make humanity free.

(Signed) "Wesley."

Writing No. 11.

(1090.)

Means of Intellectual Growth in Spirit Very Much the Same as on Earth, Except in Spirit the Facilities are Better.

2826. "In the spirit world, as in your world, are numerous libraries.

2827. "There men and women grow, intellectually, very rapidly.

2828. "There only that which is true is accepted.

2829. "Many books are composed and written in the spirit spheres; and then the authors endeavor to impress their words of wisdom upon the brain of some sensitive upon the earth sphere; but, as a usual thing, his thoughts are so distorted and colored by the brain they pass through that he can scarcely see any resemblance to the original.

2830. "The higher spirits are endeavoring to establish a more perfect means of communication between the seen and unseen.

(a) "It may be years before we are able to advance in this line of work.

(b) "The light of truth shines through the night, in the dark cloud of ignorance, and cheers the weary earth student on. It inspires him to make greater efforts than he has hitherto.

2831. "May its light so shine that he will be able to read their thoughts clearly, and give to the less fortunate the benefit of the superior wisdom, that they may climb another round on the ladder of eternal progression, teaching them that the earth life is where they begin to live out eternity; and, understanding this, they may be able to so live that they will be an example of wisdom to all they come in contact with.

(Signed) "Wesley."

Oration No. 12.

(1095.)

Why Such Diversity among Men as to Intellectual Development?

Wesley answered through the trumpet, saying:

2832. "That is an important question; but, having been fully

discussed by others heretofore, I need say but little at this time touching this matter.

2832. "It is true that minds differ very little in essence; yet, having to manifest through a brain channel, must manifest as that brain structure will permit.

"It is true that the mind builds its own brain, but must do so according as conditions will permit.

2833. "Seeing that no two brains are constructed under exactly like conditions, therefore we should expect no two brains exactly alike in structure.

2834. "As some brains are constructed under widely different conditions or environments from those under which other brains are constructed,

2835. "We therefore have manifestation of individual disposition of one person widely different from that of another.

2836. "It is a universal law of Nature to move all her parts toward perfection, which is the law of evolution.

2837. "Every mental manifestation is also Nature efforting to make nearer perfect the manifesting instrument.

2838. "We should expect the same brain to be constructed in its different parts so as to permit some mental functions more strongly expressed than others in the same individual.

2839. "Thus, you may see that every mental function expressed must be according to immutable law.

2840. "And we should also expect every grade of disposition to manifest.

2841. "And further, that whatever seeming lack of power to perfect manifestation will be worked up, ultimately, to Nature's highest standard of perfection."

Writing No. 13.

(1096.)

Dreams.

2842. "Dreams, when they are not caused by a disordered stomach, are, more or less, an imperfect recollection of what your spirit sees while the body is in repose.

2843. "The brain cells are like the waxen cylinder of a phonograph.

(a) "They receive and return every impression that is made on them.

(b) "Often, when the subject is in sleep, the spirit is able, as it were, to turn cylinders that contain the story of your whole life, and in this way receive it all; and to the subject these seem as dreams.

2844. "Then, again, dreams or visions are caused from the efforts of some spirit out of the body trying to warn the spirit in the body of some coming event; and some mortals are guided

and controlled by the impressions they receive during the hours of repose.

2845. "The impressions of good or bad depend largely upon the spirit operator.

(a) "If the spirit is from a high sphere, he will only bring good impressions.

(b) "There are times when they find it impossible to warn you of a coming danger through a peaceful dream. They then resort to more extreme measures, and the result will be a horrible dream, that you cannot shake off or get rid of in any way.

(c) "We are able to save thousands of lives every year, as you count time on the earth, in this way.

2846. "Many mediums get their first start in their development in their dreams, when they are too positive for their spirit guides or friends to impress them; and therefore they must wait until they become passive.

(Signed) "Wesley."

Writing No. 14. (1101.)

Advantages in Transition of Previous Knowledge of Spiritualism.

2847. (a) "Friends, it will be twenty-two years, the coming month, since I passed to spirit life.

(b) "I thought I knew a great deal about Spiritualism; but I soon found that I knew little or nothing of the grand truths of spirit communion.

(c) "I have visited and still visit the members of my family who understand the laws of communing with the so-called dead.

(d) "I have tried to help humanity all that was in my power: for I realized when on the earth that the saddest time for men is when they stand by the open graves of their loved ones and hear the clods of earth fall on the coffin-lid with a dull thud. It is then that their hearts yearn to know if immortality is a fact. Oh, how they long to clasp the limp hand again in their own, and hear loved voices telling them all is well; that they have awakened in a brighter, happier world, where death will never reach them again.

2848. "I left my body with a feeling of happiness, and found my father and the other spirits that had been waiting for the release of my spirit from its body.

(a) "They led the way, and we journeyed on and on, but made occasional stops for me to rest. I did not go to my own spirit home at first, but was taken to that of my father.

(b) "I stayed there until I grew stronger.

(c) "Then I was guided back to my loved ones on earth, and was very unhappy in seeing them suffer so much.

(d) "But as I began to understand the meaning of eternity I knew their lives on earth would be short under the most favorable circumstances.

(e) "And ever since then I have been aiding other spirits, as well as myself, to reach the friends on earth.

(f) "Year after year the light grows brighter; and ere long the mists will be dispelled and man will realize that death is only a step higher, and will be better prepared to take the leap.

(Signed) "Wesley."

Waiting No. 15.

(1216.)

Tangibility of Thoughts.

2849 As dictated to spirit Wesley Aber by scientific controls Reed and Denton:

2850. "People who are delving in Nature's mysteries are asking each other if thought has the power to travel from one place to another? They are experimenting and finding that such is the fact.

2851. "They have already begun to photograph the thoughts of persons; yet these same people, many of them, would scorn the idea that a spirit out of the body has a multifold power of transferring his thoughts to others; not only to those in the same sphere as himself, but also to those still in the physical body.

2852. "We do not express ourselves in words, in the spirit life; we merely think, and our companions read our thoughts.

2853. "It is, of course, less difficult for those who are in harmony with each other to communicate.

2854. "Death strips you of the garb of hypocrisy, and you stand forth in the world of spirit for what you really are, and you will lose no time in hunting up congenial companions.

(a) "Some worry for fear they may have to associate with people of their acquaintance they are not in harmony with.

(b) "Friends, lose no time in worry of this kind, for only those who are spiritually adapted to each other will be together, and the closeness of your earth relationship will not alter the fact.

2855 "In spirit life we have no man-made laws; therefore each does what is best suited to his nature.

2856. "The spirit world is no vale of misty shadows, but is as tangible to those who dwell there as your earth is to you; and attune your ears to sweet sound, you can hear the footfalls on the boundaries of the other life.

2857. "Lift the veil gently, and you will catch a glimpse of the faces you once loved so fondly, who are waiting in a happier home for your coming.

2858. "But, should you rudely snatch away the veil, all has vanished, and you are like a child that has been gazing at its reflection in a tub of water and cries because when he attempts to pat the reflected face it all disappears."

CHAPTER XI.

Transitions.

2859. Full-form visible materialization writings of different spirits, giving their experiences at and immediately after parting of soul and body.

2860. The reader will observe that each spirit has an experience in transition peculiar to himself, and a marked individuality in each of the different writings.

Transition No. 1.

(903 $\frac{1}{2}$.)

Dr. Chilesworth.

(795.)

2861. Our circle know nothing of this spirit farther than some of us remember that one Dr. Chilesworth was at some of our seances some seven years ago. But a materialization claiming such personality gives this writing:

2862. "Friends, if I am not intruding, I would like to tell of my transition into the spirit world.

"The last sensation I can remember was as if I was falling; but I seemed to have no fear, and could hear gentle voices calling me to hasten. Some of the voices I recognized as being those of dear ones who had passed out of the body.

2863. "Then I have no distinct recollection of anything until I awoke in the spirit spheres; and through all eternity I shall not forget that awakening.

(a) "I seemed to be reclining on a downy couch and all around me were flowers, whose subtle fragrance filled the room.

(b) "Back of the flowers were the most beautiful landscapes I had ever seen. The snow-clad mountains and the rivers of clear, limpid water seemed to be in rose-colored light.

(c) "At first everything seemed quiet; but, after I had thoroughly awakened, I heard music, the harmonious vibrations of which seemed to rise and fall as naturally as if produced by atmospheric waves. I asked myself could those beautiful sounds really be music. And, as if to answer, there appeared by my side the loveliest creature I had ever seen; and, although she spoke no words, I seemed to understand an answer in the affirmative.

2864. "By this same thought language she told me that she had been my guardian spirit while I was in the body, and now that I had passed out of the body, she would show me over the home I had built for myself, and then her work would be over.

(a) "She said: 'This beautiful room that you are feasting your eyes on now is the result of self-denial and making others happy. But I have many things to show you that are not so beautiful.'

(b) "She led me from the room I was in into another. Here everything was so dark at first that I could scarcely see; but after awhile my eyes grew accustomed to the darkness, and all around me I could see rubbish of every kind. The air seemed heavy with a loathsome odor. This, my guide said, I had built out of my selfishness.

(c) "She led me on and on through rooms little better than this. Then she led me on into some that were a little brighter. Every time I had striven to be better I had created something bright.

(d) "She led me into the garden. There among the most beautiful flowers were growing the most obnoxious weeds—all, she said, the result of my spiritual idleness.

2865. "She said, in order to overcome all of this and make a home as beautiful as those I saw around me, I would have to labor among the people on earth, and among spirits lower than myself.

2866. "But I said, 'If I see any other spirits that do not need it, show them my garden, and only invite them into my best rooms.'

2867. "She looked at me so sadly, and said: 'My child, you might do that on earth, but you cannot here'; and, to my surprise, I found this only too true.

2868. "I found that I could read others' thoughts, and they mine, as readily as I could read those of my guide.

2869. "I am striving to correct my earthly faults as much as I can. And I hope the lesson of my transition into the higher life may be of benefit to those who read it.

2870. "Strive for high and pure thoughts and noble deeds on earth, and when you pass out of your body, only beautiful sights will greet your eyes.

(Signed) "Dr. Chilesworth."

Transition No. 2.

(942.)

Captain T. J. Haughey.

2871. For portrait, see page 465.

2872. Captain Thomas Jefferson Haughey served in the War of the Rebellion as a captain of United States Infantry and was treasurer of Miami County, Kansas, about the year 1865. He was a Spiritualist many years, and was a member of this circle at the beginning, and spent many joyful hours in communion with his spirit wife and son, who had passed to the higher side of life many years ago. Before seeing the light of Spiritualism, he was a member of the Church of Christ, and sometimes officiated in the pulpit; and, contrary to his desires, his folks had services at his funeral after the manner of the Christian Church, to which he refers in his writing below.

But this, our brother and friend, comes to us now, stands before us, talks to us; we see the form as of yore, and, in evidence that it is he, we behold him writing, and he gives us the writing, as follows, and dissolves away.

2873. "Good-evening, friends.

(a) "I am here, writing to-night, through Sam's invitation.

(b) "I met Sam at the last circle, and he said 'Mr. Haughey, I want you to write for them a transition as is a transition'; and, in obeying Sam's request,

(c) "I will endeavor to tell you all about my transition; that is, as much about it as I can find words pertaining thereto that you can understand.

2874. "As I passed out of my body I could see hosts of friends around me. Among them I could see my wife and daughter, and my son Frank. My old friend Nick was also among the goodly number.

2875. "The greeting they gave was just what you would give to one of your loved ones that had been away from you for years. How repaid I felt to be out of that old cumbersome body!

2876. "I didn't like the ceremony over my body, but we will pass that by.

2877. "Frank said: 'Father, we are going to take you to the home you have worked so faithfully for years to prepare for your coming.'

2878. "He linked my arm in his and in the twinkling of an eye, as it seemed to me, we were inside the grounds of one of the most beautiful places I have ever seen.

2879. "The lawn was carpeted with velvety green grass; and here and there all over it were artistic flower-beds and fountains whose falling waters gave forth a musical sound.

2880. "To the left of the lawn was a beautiful park. The trees in this park beggared all description, so I shall not undertake to describe them to you.

2881. "To the right was a beautiful little stream.

2882. "Beyond the stream were acres of lovely wild flowers.

2883. "As we walked toward the house, over the white pebbly path, I could hear birds trilling forth their songs of praise.

2884. "Friends, can you imagine a house built of alabaster and silver, over whose walls trail delicate green vines? If you can, you can perhaps draw a fair picture in your mind of my spirit home.

(a) "I have not the gift of language sufficiently grand to describe the interior, but it was in perfect keeping with the outside.

2885. "I thought, at first, that I would like to rest there forever; but, after I was thoroughly rested, I saw how selfish it would be for me to be idle while so many needed the light.

2886. "And, in my small way, I have been endeavoring all could to help those in the lower spheres and those on earth.

2887. "I wish every mortal would develop the spiritual part of his nature so that when the time comes for him to take on immortality the way will not be dark, but illumined with the light of kindly deeds.

2888. "Such will hear no rush of dark waters and catch not the glimpse of the 'boatman pale'; but see before you a beautiful broad highway, with numberless friends coming to meet you.

(Signed) "T. J. Haughey."



2871. CAPTAIN T. J. HAUGHEY. (1058.)



2889. V. C. JARBOE. (1966.)

Transition No. 3.

(969.)

V. C. Jarboe.

2890. It is said this V. C. Jarboe was a banker at Kansas City. The value of this portrait is that this spirit is what we call a good materializer and always stood before the circle in excellent make-up, and the artist presents the portrait as he appeared to the circle, making the sketch in less than one minute. He gives this account of his transition:

(a) "My friends, you have asked for the story of my passing out, and, if it will give you pleasure, I will try to tell you all I can remember of it.

(b) "I do not have any remembrance of my spirit leaving the body. The shock must have been very slight, for I cannot remember any sensation but one of pleasure.

2891. "At my awakening, my mother was sitting by my side. I felt as if by some mysterious power I had been carried back to my boyhood days. It seemed so natural to see that dear

face smiling at me; and I hoped that it would ever be thus, and that I should feel no more the cares of life away from mother.

2892. "It was then my mother spoke, and said: 'My dear son, I have you with me at last! I have been waiting so patiently for your coming, and now you have come to stay.'

2893. "I said: 'Mother, have I really passed out of the body?'

2894. "She replied that I had been out of my body for several days, and was now in my spirit home.

2895. "My home was not just what I fancied it would be, but still I am very happy, and everything around me seems to grow more beautiful each day.

2895. "I have not settled down to work. I am endeavoring to acquire all the knowledge I can, in regard to the life in the spirit spheres, in hopes that it may be of benefit to those I am interested in on earth.

2896. "I am longing for the time to come when I can prove to all that man still lives after death, and that he is conscious of all that is transpiring in the world he has left and can still take an interest in the welfare of those he held most dear while he was in the physical body; and, by making the proper conditions, he could be to them the same friend and adviser as of old.

2897. "If our friends on earth will open up the way, we will gladly come.

(Signed) "V. C. Jarboe."

Transition No. 4.

(982.)

Judge Wm. R. Wagstaff.

2898. For portrait, see page 467.

2899. This spirit claims to be the Wm. R. Wagstaff who resided at Paola, Miami County, Kansas, and was judge of his judicial district several years prior to 1886, but for some years has been a resident in spirit life.

This portrait is a good likeness of the spirit form that stood before this circle and made the following writing:

2900. "My friends, I knew little of Spiritualism before I died, so I shall not call my death a transition.

2901. "I did not want to leave the body, but the summons of Nature must be obeyed, and I laid aside my mortal body and took that of the spirit.

2902. "The fear of death is the result of false teaching and ignorance.

2903. "My death was really painless, and I am led to believe all are the same. The individual may be suffering a great deal of pain before death really takes hold of him, but when death really comes, I think there is no pain.

2904. "I felt like a stranger in a strange land when I first awoke in the spirit life, but one after another of my old friends came around me and talked to me of the place I was in; it seemed

like old times to hear myself greeted by the old familiar name, William.

2905. "It was hard for me to realize what kind of a place I was in. It was entirely different from any kind of a heaven I had ever read of. Everything seemed as material to me as when I was living. My friends, many of them, had beautiful homes with every comfort.

2906. "I have been to this circle a number of times, and have listened attentively to all that has been said.

2907. "I know that some of you wonder why the spirits seem to make contradictory statements in regard to the spirit world.

2908. "I think it must be just as it is on earth: Two people may be driving along a country lane, and one will notice the condition of the wheat and corn, and the other, perhaps, will only see the trees and flowers; and, if you should ask these people what they saw in their drive, how widely different their descriptions would be!—and still both would be true. (B. V., 24 b-g.)

2909. "My home has improved much since I came to live in it, and I find that it improves as I myself improve.

(Signed) "Wm. R. Wagstaff."



2898. JUDGE WM. R. WAGSTAFF. (965.)

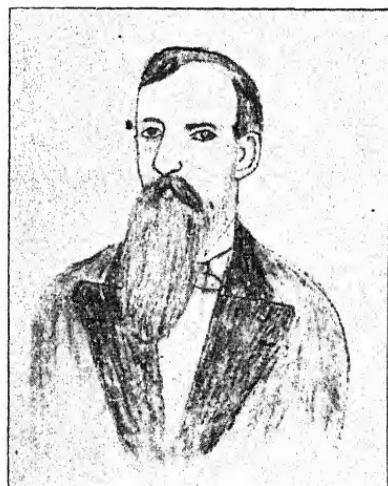
2910. AUGUSTUS WILSON. (1014½.)

Transition No. 5.

Augustus Wilson.

2911. We know nothing of this spirit, excepting that Dr. Gile and Mrs. Dr. Lamb seem to have known him in Parsons, Kansas.

The reader should bear in mind that all of these papers were written by visible forms, and at a rate of not less than 200 words



per minute, except the seventh. If no mortal can write so fast, then some other did make this writing, to-wit:

2912. "The gentleman that has charge of this affair, I believe you call it a seance, said I might come and tell you all about how I felt when I was dying and after I was dead.

2913. (a) "I can remember seeing people around me that I thought had been dead for years. I thought this very strange; but, after a little while, (b) I began to experience a nervous feeling all over my body. (c) In a few minutes I seemed to be floating in the air. (d) I was yet in the same room of my last sickness. (e) There seemed to be two of myself lying on the bed, and all the family in deepest grief. (f) Why I could not tell, for I felt so relieved. I did not feel any of the torturing pains I had felt for hours. (g) Some of the people I had thought dead wanted me to go with them. (h) So we started to open a door, but before I could do it, I was on the other side.

2914. "And, stranger still, I could walk on the air as well as, and even better than, I could on the ground. I laughed at the idea: for I felt that I was only dreaming and would awake ere long, and find that all my pain was a reality—but such was not the case.

2915. "I found, to my sorrow, that I was dead. I was very much dissatisfied, and felt that God was very unjust to take me away from those I loved when they needed me so much and I had so much to work for.

2916. "And then, again, I was not satisfied with the place I was in. Everything seemed to be in a fog. One morning I decided to get out of that place, if I had to walk out. So I started, but the farther I walked the denser the fog seemed to get.

2917. "From this condition I sank down upon a rock; and, with my head in my hands, I wept from bitter disappointment. Oh, what had I done to be so illy treated? I had always striven to procure the best for those around me. I sat thinking for some time.

2918. "Then there appeared to me a man. I say 'appeared,' for he seemed to come from out of the fog. He said to me: 'That is just it. You have worked for self alone, being content if those you loved were happy. That was a very selfish love, my friend. You should have striven to make others around you happy, as those who claimed your love.' He talked just as if I had been talking out loud and he had heard me. I don't know how long he talked to me, but it must have been for hours. He promised to help me out of my difficulty if I would try to help myself. He has kept his word, and all around me it brightens.

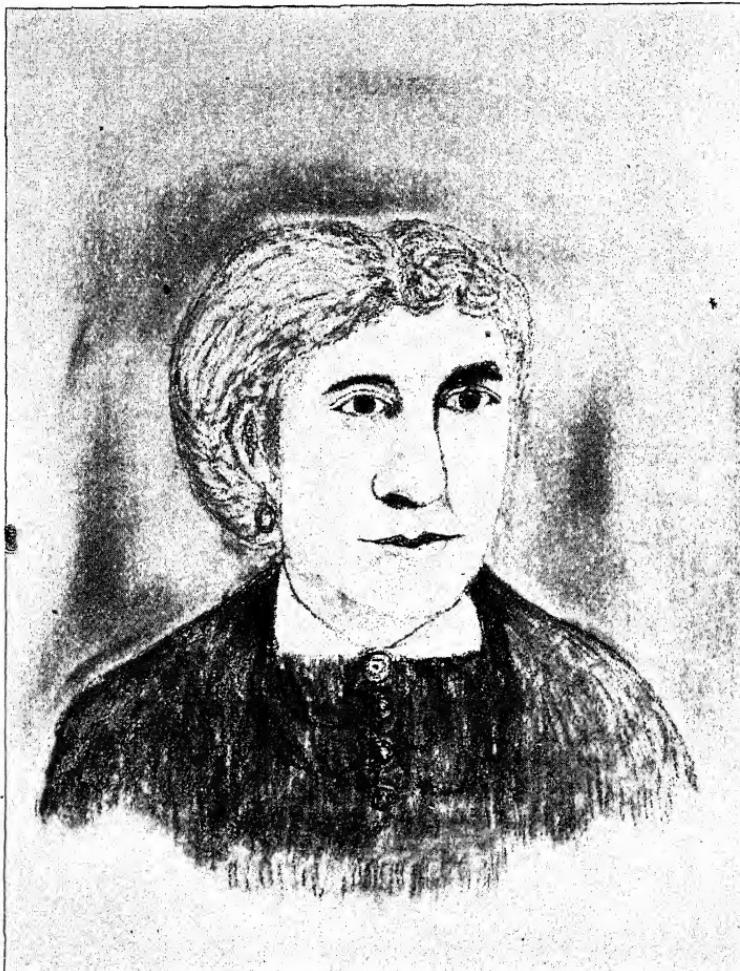
2919. "This was not my last disappointment. No, indeed, friends. I had one more bitter than this. When I returned to my old home, I found that none of them could see me or feel me. They grieved for me as one dead. None of you can know what a

heartache this gives one, unless you experience it yourselves—to have those you have loved for years and still love not to know you are with them.

"But, as I said before, all that has passed away and I am happy.

2920. "My only regret is that I did not know something of the geography of the country I was going to.

(Signed) "Augustus Wilson."



2921.

KATE M. HUXLEY.

(1126-1127.)

Transition No. 6.

(1020.)

Kate M. Huxley.

2922. This spirit frequented the seances from the first, being an old-time acquaintance of Mr. Pratt, and seemed to have great ability of materialization.

The wonderful manner of the production of this portrait fully establishes the psychic claim in the minds of the eye-witnesses, to the seance account of which the reader is referred. (1126-1127.) And wonderful, too, that a woman angel in visible form should write thus:

2923. "Friends, many years have passed, as you reckon time, since I came to dwell in the spirit world. Nature had on her brightest dress when I passed away. Everything looked so beautiful that I felt that I should like to linger a little longer before I went to the unknown country that lay before; and you can judge what pleasant surprise was in store for me when I reached my spirit home.

2924. "I felt that I was in dreamland, reveling in all its wild beauty; and, when I realized that this was my future home, my joy was unbounded.

2925. "I returned to my old home, and tried to impress its inmates with my happiness; but they could not understand me, even after I learned how to rap for them. To them the raps, that have carried balm to so many sad hearts, meant nothing.

2926. "As time passed I ceased to grieve over them, and many have passed over here, and we are happy together.

2927. "My home is situated in a seemingly mountainous country. (a) The house is a stately white edifice, and a lawn covered with beautiful trees and flowers in front of it. (b) A beautiful river winds its way through an open meadow. (c) Along the river banks grow numerous flowers, and the dainty (d) pond lily rises out of the river-bed to greet us with its pure (e) fragrance. (f) My home is just what I would want it to be. Other spirits tell me their homes are all fashioned from their ideals.

2928. "I often meet spirits whose homes are not beautiful, but they seem contented and say when they progress more and wish better houses, they will be given to them.

2929. "It is true, friends 'there are many mansions' in heaven.

(Signed) "*Kate M. Huxley.*"

Transition No. 7.

J. L. Greenup.

2930. For portrait, see page 471.

2931. The subject of this portrait was a Methodist minister in Kentucky for some twenty-five years.

2932. James F. Greenup, a member of the circle, had been

promised a writing by his father in spirit life, and now there came up a form in the arena at the desk and took the pencil, saying to Mr. Greenup:

"My son, I will now try to write. If I cannot do all myself, I will ask some of these near me to help me. I cannot write very fast, not being used to this way."

"He, however, in about two minutes' time, executed this writing:

2933. "My son, you have asked me for my transition. By that I understand you to mean for me to tell what my sensations were after I died.

2934. "I remember seeing many beautiful sights, just before I died, but all seemed so much like a dream to me that I don't remember whether I spoke of it at the time or not.



2930. J. L. GREENUP.



2940. JUDGE S. O. THACHER. (1168.)

2935. "I never left my body until after it was buried. Then a great many of my friends and relatives took me away. Mary was among them, and she seemed to understand everything so well.

2936. "At first it was a great surprise to me to know that I could return to earth and see my friends; and it grieved me to think I could come back: for I had always been taught that only the evil could return.

2937. "I knew that I had tried as hard as anyone to do what I thought was right. Of course I can see many mistakes I made while I was living on earth, and I am trying my best to clear up all my mistakes.

2938. "Heaven is not what I thought it would be. But it is a great deal more beautiful than I thought any place could be.

2939. "Keep on, my dear son; you are on the right path. I hope some of my old friends in Kentucky may know this, and I hope may be brought into this light and truth."

"Lovingly your father,

J. L. Greenup."

Transition No. 8.

(1071.)

S. O. Thacher.

2940. For portrait, see page 471.

2941. Solon O. Thacher was a pioneer of Kansas. He resided at Lawrence, and was district judge about 1862, 1863, and 1864, and a prominent lawyer. He visited these seances, with his family, near the beginning. He passed to spirit life some six years ago and visited the seances since. This portrait looks like the form that made this writing.

2942. "The years have gone swiftly by since my friends on earth bade me a sad farewell, and I journeyed on to the beyond."

2943. "I was glad to make the change for myself, but regretted that it was not in my power to make the loved ones on earth feel that it was for my good that I had stepped out of the tenement of clay and put on the bright garb of the immortals."

2944. "I realized, from the first, that I was out of my body. I felt pained to think those I loved the best should feel such uncontrollable grief at my transition into another life."

2945. "I stayed around home several days before I would follow the spirit guides and friends who had come to take me away."

2946. "When I got ready to ascend, we seemed to travel like the wind. I have no recollection of the distance, but it seemed only a minute to me before we were in a beautiful country."

2947. "It reminded me more of some of the beautiful parks you see in some of your large cities. Flowers were everywhere. The ground seemed covered with beautiful flowers. The air seemed balmy, but there was no wind stirring."

2948. "I come to my friends, often on earth, but cannot make them feel my presence. It is then that I experience the only sorrow I ever feel in this life."

(Signed) *"S. O. Thacher."*

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"BEYOND THE VAIL,"

A sequel to this book, contains much matter that would be of assistance to the reader in having a clearer conception of many things contained in this book and to further enlighten the mind concerning actual life in the great spirit world.

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